

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, August 12, 1943

NEW SERIES—VOLUME 45—NO. 28.

Washington Church Dedicated

The Fifth Baptist Church of Washington, D. C., celebrated her 86th anniversary on July 25. Only four pastors have served this church since 1857. The church was without a pastor only two and one-half months in 86 years.

Dr. Weston Bruner, now of Richmond, Va., was pastor from 1904 to 1909, succeeding Dr. C. C. Meador, who served from 1857 to 1904. Dr. John E. Briggs followed Dr. Bruner in 1909 and remained until retirement on last May 31. Rev. J. Herrick Hall came in 1940 as junior minister and was elected co-pastor in 1942. He is now the fourth pastor. Mrs. Ida Diamond has served under all four pastor with a record membership of 69 years.

The majority of the members at Fifth are from Southern Baptist territory. For 86 years Fifth has embraced the program of Southern Baptists.



From left to right: Dr. Weston Bruner, Mrs. Ida Diamond and Rev. J. Herrick Hall.

TRUE GREATNESS

By Paul Stewart
Pastor First Baptist Church
Pelzer, S. C.

Many books have been written to help people achieve, books on how to make a business success, books on how to make friends and how to influence people, etc. The ambition of many is to "get ahead." Jesus, the world's greatest Teacher, has taught a wonderful lesson on "How To Become Great." Mark, in the Gospel that bears his name, shows us that Jesus not only taught but that He lived His teachings.

Mark wrote to show the deity of Jesus, presenting Him as the mighty worker, the perfect, ideal servant. Mark is the shortest of the Gospels, and is characterized by vividness, color and activity. There is minimum of discourse and maximum of deed. The ideal servant moves forward, impelled by the Holy Spirit, zealous for the glory of God, and longing in love and grace to help needy people; and when the narrative comes to a close it leaves Him still at work (16:2). The key thought of the gospel is service, and the key verse is 10:45, "For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

Seeking Honor, Mark 10:35

When James and John asked Jesus to give them the chief places in His glory the other ten disciples were very much displeased. Jesus taught them a fundamental lesson: "Greatness comes through SERVICE."

It is a fine thing to live and serve that honor will come as a natural

consequence. It is altogether another thing to seek primarily honors. Ambition is a good thing when it is directed in the right way and for the right purpose.

Some want honor without paying the price for it. It is as Martin Luther said, "The flesh ever seeks to be glorified before it is crucified, exalted before it is abased." We have heard of "holy boldness," but there is a danger of "unholy rashness."

Royalty Through Service, Mark 10:42-45

Jesus sets out to give the disciples the right view of true greatness. He had much to say to those who would "run the church." Too much of our church life is run in the spirit of James and John instead of that of Jesus. The church does not need leaders who "exercise lordship," but leaders who serve. The church is hindered by the presence of pride and selfish ambition. Some will not work unless they have their way, or are highly praised and honored for it. Too much "fixing" and "wire-pulling" behind the scenes have also been found, which is contrary to the Spirit of Christ.

Thank God, there are still some in our churches who go on witnessing for Christ through sacrificial service. There are some who remember themselves into oblivion, while others forget themselves into immortality. Jesus said that greatness comes through humble service. He set the example, and we ought to walk in His steps.

I have in my study the following
(Continued on Page Sixteen)

Do You Know What You Believe?

Text: Mark 9:24, "Straightway the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief."

When Jesus came down from the mountain upon which He had been transfigured He was confronted by a most distressing sight. He found His disciples being questioned by the scribes as a multitude listened in on the conversation. In the midst of them all was an afflicted boy whose father had approached the disciples in the hope that they might do something for the lad. The account of the incident seems to indicate that they tried to carry out the father's wishes but had failed. When Jesus arrived on the scene He asked those standing near what the excitement was all about, and the boy's father immediately told Him all that had transpired. Then he added, "If thou canst

do anything, have compassion on us and help us." . . . Jesus replied, "If thou canst believe, all things are possible to him that believeth." In other words, He said, "It isn't a matter of whether or not I can do the things you desire; it is a matter of whether or not you have sufficient faith to receive the blessings I am anxious to provide." It was at this point that the father cried out, "Lord, I believe; help thou my unbelief."

The faith of this father is similar to the faith of a great many among us today. They have a certain group of doctrinal beliefs scattered around in their minds here and there, but they are unorganized. . . . With this father in the New Testament story, many are saying today, "Lord, I believe; help thou mine unbelief."

Does it really matter what a man believes just so long as he lives decently, and isn't a menace to his fellowman. We reply that a man is usually decent because he believes in decency, and if he is not a menace to mankind it is due to convictions that govern his life. Several years ago there was much talk in this country about the unimportance of one's beliefs. We were told to be practical and utilitarian, and that theories and beliefs were inconsequential. But it was at that very time that the youth in Germany, Italy and Japan were being indoctrinated with beliefs that were calculated to enslave the world. Through the streets of Berlin the Nazi youth marched, singing at the top of their voices, "Today we rule Germany; tomorrow we rule the world." The Fascist youth of Italy and the Shinto youth of Japan were singing similar songs. This, I repeat, was taking place at the very time many American young people were being told that it didn't matter greatly what a person believed. Now the youth of America is fighting a foe that has fanatical faith in brute force, racial superiority, and a disdain for the weak and helpless. Does it matter what a man believes?

Members of the more liturgical churches have accepted what they call "The Apostles' Creed" and they repeat it in their churches. . . . But Baptists have no written creed, and it is not so easy for us to say specifically just what our convictions really are. At a recent meeting of the joint conference committee on public relations in Washington—a committee composed of representatives from the various geographical and racial divisions of our denomination in the United States—an able leader of Baptist young people expressed the opinion that probably only one out of two hundred young people in our communion knows what we actually believe in regard to religious liberty. That situation would be distressing at any time, but it is especially so.

(Continued on Page Sixteen)

THE SANCTITY OF MUSIC

Next to religion, music is one of the greatest civilizing powers. Wherever religion has a foothold, music is found. There is an inborn love for song in all men. Among the children of Israel music was used only in connection with worship. Luther said that the devil hates music. David played before Saul to drive away the evil spirits.

There is scarcely any animal that does not yield to the charms of music. The serpent with its poisonous fangs is tamed by sweet melody. Is all of this meaningless? Why does the human and animal creation yield so willingly to the charm of music? Undoubtedly it is the divine will that it be so. Music is more than a mere amusement. God gave us this art for a high and noble purpose. He has inclined our hearts toward it, and if we fail to realize all the noble influences that may be drawn from it, it is because we have not studied the art as we should and are not prepared for its blessed influences.

Luther used music as a means to spread the gospel. "Song," he says, "makes the sad joyful, gives courage to the faint-hearted and the haughty it makes more gentle." He called the art a disciplinarian. Those who do not love song, Luther calls "blockheads, who ought to be treated to the bawling of donkeys, the barking of dogs, and squealing of pigs."

Music is the companion of man. It follows him through joy and sorrow, sickness and health. We love it in youth and old age, it is welcome in peace and war. It delights in the school and at home. We hear it at mother's knee, it greets the bride at the wedding and even follows us to the tomb. Is there any other power that is such a steady companion, the word of God excepted?—Mrs. J. H. Daughdrill, 8015 Fig Street, New Orleans, La.

Sparks & Splinters

"True Foundations of the Sunday School," was the study course taught by Miss Camille Shirley at Double Springs Baptist Church, Zion Association. They held a Vacation Bible school in connection with the study course with an average attendance of 36. An offering, taken for Chinese relief, amounted to \$6.77. There were nine professions of faith during the school.

Mt. Oral church, Jones county, has just closed a good revival with C. W. Thompson, pastor of Second Avenue, Laurel, doing the preaching. The church recently spent nearly \$600 in improvements to the building.

B. B. Hilbun has recently completed a revival at Puckett. O. U. Rushing led the singing. There were nine additions.

Improve Baptist Church, Marion county, has just closed a second successful revival this year. W. T. Darling, Burnsville, did the preaching and led the singing. There were 17 additions. O. O. Davis is pastor.

Sharon church, Jones county, has just closed a good revival with Pastor Bryan Simmons preaching and a W. R. Dell Valentine leading the singing. Four were received for baptism.

The Baptist Record received a nice club list of subscriptions recently from Tocowa church, Panola Association. This was sent in by Martin V. McKinster, pastor.

Florence: Pastor Wilson A. Hogan writes that J. A. Barnhill from Hattiesburg did the preaching in the annual revival and brought straight gospel messages. The church will go forward in a greater way as a result of this meeting. There were 18 additions, 11 for baptism and seven by letter.

Percy M. Cooper, pastor of South Side Jackson, will do the preaching at the annual revival at Little Bahala the second week in August. Wm. M. Tabb is pastor.

Evangelist A. D. Muse, Memphis, Tennessee, has just closed a very good revival at Ellison Ridge, Winston county. John F. Carter is pastor. There were 11 additions.

Evangelist A. D. Muse, Memphis, Tennessee, who is now holding a tabernacle meeting in Gastonia, N. C., will be with W. B. Potter at McLain the first two weeks in October.

In the August 5 issue of the Record in the column of Foreign Missionaries' Birthdays for September, the address of Miss Willie H. Kelly is incorrect. It should be 529 S. Hull Street, Montgomery, Alabama, instead of Birmingham.

Clear Creek church, Puckett, recently gave Pastor R. H. Fitzgerald and family a very pleasant surprise, which was a shower of nice things to eat and a love offering in cash.

Antioch church in Lawrence county has recently closed a good revival with Pastor Wm. M. Tabb doing the preaching.

Don Jones, pastor at New Ireland in Newton county, led in the revival at Providence, Lauderdale county. The pastor taught "Building a Standard Sunday School," and a Sunday school was organized. No additions, but the spiritual condition seems much improved.—J. C. (Clarke) Sansing, pastor.

Percy M. Cooper was the visiting preacher at Harmony church, Copiah county, during their revival. There were 16 additions. Plans were made for a new church building. Wm. M. Tabb is pastor.

P. O. Davidson, pastor of Galilee Baptist Church, Memphis, will be with H. H. Bass at Mt. Zion church, DeSoto county, in their annual revival beginning August 15.

L. E. Green, pastor of Pascagoula First church, was recently with P. B. Green, pastor of Macedonia church of Lincoln county, in a good revival there. There were 32 additions.

A. W. Talbert, pastor of Hickory Ridge church, reports a good revival with Fred B. Bookter, pastor of Central McComb church, doing the preaching. There were seven additions.

Mt. Pleasant Baptist Church, Lincoln county, reports a good revival with W. A. (Slick) Green of Waynesboro doing the preaching. There were 10 additions. Lewis Rhodes is pastor.

Tangipahoa church, Pike county, has just closed a good revival with C. W. Thompson of Laurel doing the preaching. There were nine additions. A. W. Talbert is pastor.

James Allgood, pastor of Mt. Zion church in Lincoln county, has just closed a good revival at Big Springs in Lincoln county with Pastor Wm. M. Tabb. There were six additions.

J. B. Middleton, pastor at Sardis, recently led in a very good revival at Tocowa. There were 10 additions. Martin V. McKinster is pastor.

A good meeting is reported at Mantee with J. B. Smith, of Hollandale, preaching. There were 17 additions.

Joe T. Odle recently led his church at Crystal Springs in a great revival. Dalton Leath, pastor of the Baptist church in Sedalia, Kentucky, led the singing. There were 44 additions.

Antioch Baptist Church, Attala county, has just closed a worthwhile revival. There were seven additions. R. A. Eddleman was the visiting preacher. Othell Hand is pastor.

Collinsville reports a very constructive revival with B. L. Mohon doing the preaching. R. H. Fitzgerald is pastor.

McLain: Miss Ruby Daniel, principal of the Girl's Training School, Budapest, Hungary, has been a visitor in the home of Dr. and Mrs. William Potter during the past week. Miss Daniel, home for the duration, is on the faculty of B. B. I., and during the summer has engaged in deposition work among the various state assemblies. During her stay in McLain, Miss Daniel spoke to special meetings of the W. M. S. and children of the community.

Prof. O. E. Sellers announces the printing of a new descriptive circular for the Correspondence Department of the Baptist Bible Institute which lists two new courses, Homiletics and Hymnology. Copies will be mailed upon request. Mr. Sellers recently addressed over fifty Baptist preachers at Chattanooga. They took steps to organize a large Baptist Institute extension school in Lyman, S. C., going from there to Ridgecrest for the Church Music Emphasis Week, August 18-25.

H. W. Shirley, pastor at Carthage, recently assisted in the revival at Spring Creek, Neshoba county. F. G. Wilborn, pastor, writes that Brother Shirley's messages were highly appreciated.

Curtis Askew was the visiting evangelist at Vernon Baptist Church, Noxubee county, in a good revival. There were nine additions. E. C. Edwards is pastor.

Eddiceton Baptist Church, Franklin county, will have James W. Crumpton pastor of West Side Baptist Church, Natchez, as the visiting evangelist for their August 15-20.

The revival at Oak Grove Baptist Church, Yazoo county, will begin August 15. David Grant will be the visiting evangelist.

Pleasant Valley church, Franklin county, will begin their revival August 22-27. Pastor Lem Sales will do the preaching.

Arlis Smith announces the revival at Hebron, Yazoo county, with O. B. Beverly, Flora, doing the preaching, beginning August 22 and continuing throughout the week. Bernard Findley will lead the singing.

Miss Dorothy Wallace, church secretary at Highland church, Meridian, sends us a prayer meeting communication signed by all members present during a recent service. The prayer petition and words of greeting are being mailed to all service men in all parts of the world from that church.

Pastor Joe T. Odle, Crystal Springs, writes that they have just closed a revival with 43 additions—27 of them by baptism. They are expecting others.

Rev. C. A. Stevens, Route 1, Jackson, has moved from East Mississippi and is available for a field of work. Bro. Stevens has taught school for several years, is a graduate of Mississippi College, and will render fine service in the ministry.

Morrel Lee, new pastor of Corinth Baptist Church, Pearl River county, reports good interest and crowds in his new field.

Pinola has recently closed a good Vacation Bible School with Mrs. Charles Allen as superintendent. There were 41 enrolled with an average attendance of 32. The offering for the Baptist Orphanage was \$6.42.

Pinola church will hold the annual revival beginning the third Sunday in August. J. A. Barnhill, pastor of Main street church, Hattiesburg, will assist. Mrs. Harry Bishop will work with the Junior choir.

COMMUNION CUPS FOR OVERSEAS

Washington, D. C. (RNS)—Purchase of two million individual paper communion cups for the use of chaplains on transports and for overseas stations was announced here by the War Department. All port chaplains will be provided with an ample supply of the cups, to be distributed to the various units at ports of embarkation.

Use of the paper cups, according to the War Department, will solve the problem of loss and breakage, and will also facilitate the administration of the elements in the service, "because of the increased demand for participation by military personnel."

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

It is said that Helen Keller, the blind author, when asked about her favorite Bible passage named John 9, the incident of Jesus and the blind man.

Among the recent visitors to The Baptist Record office include the following: Rev. Guy A. Little, Pinola; Rev. J. B. Hemphill, Brookhaven; Miss Edith A. Long, Girard, Illinois; Rev. Jesse L. Boyd, Jr., Pearl River, Louisiana; Dr. William Potter, McLain; Rev. G. W. Smith, Sallis; Rev. and Mrs. S. A. Wilkinson, Hattiesburg; Rev. John B. Laney, Weir; Rev. A. W. Talbert, Jackson; Rev. and Mrs. J. D. Walker, Calhoun City; Rev. and Mrs. V. R. Crider, Tylertown; Rev. W. W. Tipton, East St. Louis, Illinois; Rev. Lem Sales and Rev. Arlis Smith, Clinton.

The Belzoni Baptist Church held its Vacation Bible school recently with 123 enrolled and an average attendance of 117. There were 14 additions to the church at the close of the school which proved it a spiritual success.

O. P. Moore, pastor of Moorehead Baptist Church, has just closed a good revival at Morgan City. There were 13 additions. C. J. Olander is pastor.

Old Hebron church, Jeff Davis county, had a very worthwhile revival recently with Berton McGee of West Point doing the preaching and the pastor leading the singing. There were 10 additions. Thomas G. Ashby is pastor.

H. A. Milner did the preaching at the annual revival at Clear Branch church, Rankin county. There were 21 additions. Pastor W. S. Landrum received a bale of cotton as a love offering at the close of the meeting.

Sabougla Baptist Church has just closed a fine revival with Pastor J. D. Walker doing the preaching. There were ten additions.

GOOD MEETINGS AT SUMRALL AND ORAL

The churches at Sumrall and Oral (Lamar county) have both had good revival meetings this summer. Rev. J. Earl Bryant, pastor of Immanuel church, Hattiesburg, did the preaching in both meetings. At each of these churches, in addition to the offerings for the evangelist, a nice purse was presented to the pastor and his wife. Sumrall church is taking steps toward the clearing up of the debt on its building. Oral church is accumulating funds for the erection of a new building.—T. W. Talkington, pastor.

SELECTING A COLLEGE

A former student at Clarke College writes as follows:

"Before finishing high school I began visiting different colleges throughout Alabama, Mississippi and Tennessee to find a suitable place for continuing my education. I never realized when I left my home in Alabama to visit Clarke Memorial College that I would go there, but immediately after beginning my visit on this college campus I had the strange feeling and consolation that this was where I wanted to go to school. Nowhere else had I found such friendship, such brotherly love, and personal interest from the faculty. I sincerely recommend Clarke Memorial College to you, high school graduate, if you are contemplating going to a school of high ideals, fine principles, and religious strength.

"Sincerely,

"ROBERT McDONALD,
"Mobile, Ala."

NEWS and VIEWS

By D. A. McCALL, Executive Secretary-Treasurer
Mississippi Baptist Convention Board
Box 530, Jackson, 105, Mississippi

Evangelism — State, Home, and Foreign Missions — Cooperative Program — Now Club (State Debts) — 100,000 Club (S. B. C. Debts) — Baptist Record — B. T. U. — Sunday School — W. M. U. — Brotherhood — B. S. U. — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanage — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Wills and Bequests Activities — W. M. U. Training School — Bookkeeping.

I

We are asking that 1942 Associational Minutes be bound about August 15. As yet, we lack Associational Minutes from the following Associations: Liberty, George, Itawamba and Prentiss.

If these minutes are not in by the time the copies are bound, it means that they will be left out as permanent references in these offices. We consider their testimony in the work of Christ important; therefore, we would like to receive copies of all minutes. In cases where Associations do not print minutes, we suggest that someone prepare a two or four page typewritten copy, giving salient features of the work, and figures showing standing and program.

II

We note an occasional southwide agency suggesting in their promotional material that contributions be sent direct to them. As a matter of conscience, we must disagree at this point. We have the firm conviction that contributions should flow through the church and then through the state offices. From here it will go out to the stated causes for which the offering is intended. This office handles money for all the causes of Christ, and handles said money as indicated by the contributor.

III

Enlistment Pastor E. D. Estes recently helped Pastor H. D. Hawkins in a revival series at New Harmony, Neshoba county. There were 23 additions, 17 for baptism, over \$100 offering for various phases of the work, and 27 names added to the Every Family roll of The Baptist Record. That is just one reason why we believe in sending these Enlistment Pastors out to the people with the gospel and the constructive New Testament program. This church was made up of fine people when they had only about 40 members. It looks like they are marching ahead.

As others in this office know, we get many letters in Thanksgiving and expressions of appreciation for the little we are able to do. Naturally, like anybody else, appreciation helps us to keep going in the work of Christ. We cannot reproduce many of them, but because of a statewide acquaintance with him, we reproduce the following note from Chester Swor:

"545 West 112th Street
New York, N. Y.

"Dear Bro. McCall:

"Just a note to say that I read weekly the inspiring news of the significant progress of our Baptist work in Mississippi, and am deeply moved by the significance of it all. The remarkable progress in debt repayment, the far-sighted employment of enlistment pastors, and the general victorious tone of all the work inspires me. May God bless you personally with good health and vigor and crown your splendid efforts with a richly deserved triumph!

"Sincerely,

"CHESTER."

IV

Evangelism gains again. Pastor B. W. Walker, Forest, told us a few days ago that he plans to enter the field of Evangelism September 1st. He is one of our finest preachers. He loves the Lord, the Book, and the people.

The brethren will do well to keep him busy preaching the Gospel, winning the lost, and building up the saved.

We have just received some new and helpful tracts. You may order them and other tracts as you need them. The new order contained the following: "God's Word to the Saved," "Are You Saved or Lost?" "Who Keeps Your Record?" "Do You Want to Be Saved?" "FAITH, What it is, and WHY it Means so Much," "Moving Your Church Membership," "Lost or Saved? Hell or Heaven? Life or Death?—WHICH?" and "Sin and the Saviour."

V

We attended the Colored Baptist Convention in session at Greenwood. Dr. A. A. Cooley is president. There are about 350,000 members of this group. We went to three churches and found them all filled and overflowing. We had the privilege of preaching the Gospel and giving out good literature.

It was good to linger in a few services with Pastor O. B. Beverley and the Flora saints. Brother and Mrs. Beverley did an outstanding work in their former field, and we think they will continue in that. We had good fellowship and visited in some lovely homes. We hope the church was helped in the things of the Gospel.

The dedication of the house of worship at 41st Avenue Meridian, marked the end of a struggle with debt for 20 years. The people WERE happy. Many souls have been faithful there. Pastor Ray Dykes was not the least happy person, either. The service was well planned and largely attended. A splendid dinner was served to all present. A service of praise filled the afternoon, and Brother McPheeters preached in the evening.

This church is now ready for an even greater work.

VI

By special permission from READER'S DIGEST and from the NEW YORK STATE ECONOMIC COUNCIL, we quote the article "WHAT IS PROFIT?" as condensed in Reader's Digest, March 1943:

"WHAT IS PROFIT?"

Condensed from a publication of the New York State Economic Council.
FRED I. KENT

A schoolboy, disturbed by the current fashion of speaking disparagingly of the profit system which has formed the basis of the American way of life, wrote to his grandfather asking him to "explain just how there can be a profit which is not taken from the work of someone else." The grandfather was Fred I. Kent, LL.D., president of the Council of New York University and a former director of the Federal Reserve Board. Dr. Kent replied to his grandson's query as follows:

My dear Grandson:

I will answer your question as simply as I can. Profit is the result of enterprise which builds for others as well as for the enterpriser. Let us consider the operation of this fact in a primitive community, say of 100 persons who are non-intelligent beyond the point of obtaining the mere necessities of living by working hard all day long.

Our primitive community, dwelling at the foot of a mountain, must have water. There is no water except at a spring near the top of the mountain; therefore, every day all the 100 persons climb to the top of the mountain. It takes them one hour to go up and back. They do this day in and day out, until at last one of them notices that the water from the spring runs down inside the mountain in the same direction that he goes when he comes down. He conceives the idea of digging a trough in the mountainside all the way down to the place where he has his habitation. He goes to work to build a trough. The other 99 people are not even curious as to what he is doing.

Then one day this 100th man turns a small part of the water from the spring into his trough and it runs down the mountain into a basin he has fashioned at the bottom. Whereupon he says to the 99 others, who each spend an hour a day fetching their water, that if they will give him the daily production of 10 minutes of their time, he will give them water from his basin. He will then receive 990 minutes of the time of the other men each day, which will make it unnecessary for him to work 16 hours a day in order to provide for his necessities. He is making a tremendous profit—but his enterprise has given each of the 99 other people 50 additional minutes each day for himself.

The enterpriser, now having 16 hours a day at his disposal and being naturally curious, spends part of his time watching the water run down the mountain. He sees that it pushes along stones and pieces of wood. So he develops a waterwheel; then he notices that it has power and, finally, after many hours of contemplation and work, makes the water wheel run a mill to grind his corn.

This 100th man then realizes that he has sufficient power to grind corn for the other 99. He says to them, "I will allow you to grind your corn in my mill if you will give me 1/10 the time you save." They agree, and so the enterpriser now makes an additional profit. He uses the time paid him by the 99 others to build a better house for himself, to increase his conveniences of living through new benches, openings in his house for light, and better protection from the cold. So it goes on, as this 100th man constantly finds ways to save the 99 the total expenditure of their time—one tenth of which he asks of them in payment for his enterprise.

This 100th man's time finally becomes all his own to use as he sees fit. He does not have to work unless he chooses to. His food and shelter and clothing are provided by others. His mind, however, is ever working and the other 99 are constantly having more time to themselves because of his thinking and planning.

For instance, he notices that one of the 99 makes better shoes than the others. He arranges for this man to spend all his time making shoes, because he can feed him and clothe him and arrange for his shelter from profits. The other 98 do not now have to make their own shoes. They are charged one tenth the time they save. The 99th man is also able to work shorter hours because some of the time that is paid by each of the 98 is allowed to him by the 100th man.

As the days pass, another individual is seen by the 100th man to be making better clothes than any of the others, and it is arranged that his time shall be given entirely to his specialty. And so on.

Due to the foresight of the 100th man, a division of labor is created that results in more and more of those in the community doing the things for which they are best fitted. Everyone has a greater amount of time at his disposal. Each becomes interested, except the dullest, in what others are doing and wonders how he can better his own position. The final result is that each person begins to find his proper place in an intelligent community.

But suppose that, when the 100th man had completed his trough down the mountain and said to the other 99, "If you will give me what it takes you 10 minutes to produce, I will let you get your water from my basin," they had turned on him and said, "We are 99 and you are only one. We will take what water we want. You cannot prevent us and we will give you nothing." What would have happened then? The incentive of the most curious mind to build upon his enterprising thoughts would have been taken away. He would have seen that he could gain nothing by solving problems if he still had to use every waking hour to provide his living. There could have been no advancement in the community. The same stupidity that first existed would have remained. Life would have continued to be a drudge to everyone, with opportunity to do no more than work all day long just for a bare living.

But we will say the 99 did not prevent the 100th man from going on with his thinking, and the community prospered. And we will suppose that there were soon 100 families. As the children grew up, it was realized that they should be taught the ways of life. There was now sufficient production so that it was possible to take others away from the work of providing for themselves, pay them, and set them to teaching the young.

Similarly, as intelligence grew the beauties of nature became apparent. Men tried to fix scenery and animals in drawings—and art was born. From

(Continued on Page Eleven)

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not necessarily endorse an article to
which the signature of the contribu-
tor is attached.

REMEMBER . . . IN THE DAYS OF YOUR YOUTH

"Remember now thy Creator in the
days of thy youth . . ."

Divine wisdom urged this to be done.
The All Wise Father knew something
that humans often overlook. Sin
makes an early appeal for the per-
sonalities of boys and girls. Sin starts
early.

God says, "Remember . . . thy
Creator in the days of thy youth . . ."

Often parents consider boys and
girls of 10 and 12 years of age as
mere infants, so far as knowledge of
sin is concerned. God knew the human
heart when He said, "Remember . . . in
thy youth . . ."

Recently a small girl, 10 years of age
was taking cigarettes from her father's
supply secretly and smoking them. She
attempted to lead a 12 year old girl
friend to smoke with her, and called
her a "sissy" when the older child re-
fused.

Unthinking parents often say that
a child 10 years of age "is too young
to know what to do about making a
profession of faith and joining the
church." Yet, children of 10 years to-
day are informed on subjects adults
two generations ago learned when they
were 15 and 16 years of age.

Sin takes advantage of youth, and
starts early. God tells people to "re-
member Him in the days of their
youth."

Parents can take the side of God,
and teach them early—or they can
stand aside and let the worldly forces
make inroads on their children's char-
acters.

—BR—

A PROMISE TO HELP US

Today we live in a time when the
world is fraught with anxiety, bur-
dens and heartaches. From nearly
every home of our nation a represen-
tative has gone into service for our
country. There is loneliness and dis-
couragement that this generation has

never witnessed before.

If we give vent to our feelings we
find ourselves becoming discouraged
and wondering what will be next.

If ever we needed to take God's
promises at face value and completely
rely on Him for daily guidance it is
now. Day by day we should take
promises like the following: "As thy
days, so shall thy strength be," Deut.
33:25; "But my God shall supply all
your needs according to His riches in
glory by Christ Jesus," Phil. 4:19; "I
can do all things through Christ
which strengtheneth me," Phil. 4:13;
"I will be with thee; I will not fail
thee, nor forsake thee," Joshua 1:5.

These promises are designed to
fortify, to rest us and guide us. Since
life is so crowded with work and bat-
tle and burden, we need all along to
fortify ourselves with the promises
from God's Book. God has never
failed a promise of His, and if we meet
the conditions He will gladly and
freely fulfill His pledges to us.

—BR—

MOTHER'S BEST JOB

The king's daughter saved the tiny
boy from the river where he was
floating in his little basket. She
adopted him for her own, and meant
to rear him to be "the son of Pharaoh's
daughter."

The child's mother was hired to
nurse the adopted child of the prin-
cess. Only a few short years did she
have him. But she must have held
him close to her heart, and to the
heart of God, for we learn that when
the time of decision came "Moses re-
fused to be called the son of Pha-
raoh's daughter," rather choosing af-
fliction with the people of God who
were enslaved in the nation whose
princess adopted him!

No doubt the daughter of Pharaoh
was shocked when the lad announced
his choice. She probably thought he
was joking at first. But Moses had
something deep within his soul that
the king's palace could not satisfy.
We believe he got it from a mother
who thought the most important
thing in the world was giving her boy
the right start.

Mothers, take courage at your tasks
of rearing the little ones. Hold them
close to your heart, and to the heart
of God—that when they come to the
age of choosing, they will choose God's
side. You may not have them for long
—the world is reaching out to claim
them and offer them the tinsel and
glitter of earthly courts. But, just as
Moses' mother prepared her son—so
can mothers today bind their sons to
the throne of God through prayer,
right living, and devotion.

—BR—

SOME MUSTS OF THE CHRISTIAN LIFE

Some years ago F. B. Meyer of Lon-
don wrote a book entitled "Five Musts

of the Christian Life." The review-
ing of this book has given inspira-
tion for this article.

In John 3:37 we find Jesus talking
to a man who came by night to ask
a very pertinent question. Christ's
opening sentence to this ruler of Jews
was—"Except a man be born again,
he cannot see the kingdom of God."

One of the most wonderful things
in the whole category of human pos-
sibility is that we mortals should have
the opportunity of becoming sons
and daughters of the eternal God.
When we have become a child of God
we will cherish a holy love for fellow
members and shall be conscious of
the pulse of God's life and love.

In John 3:14 we find these words—
"And as Moses lifted up the serpent
in the wilderness, even so MUST the
Son of man be lifted up." Some one
has said that SELF-sacrifice is rightly
recognized as the supreme trait of a
noble character. Jesus, when dying,
not only put away sin by the sacri-
fice of Himself, but He opened doors
that none can shut and shut doors
that none can open.

How we need to lift Christ up to a
sin sick world today. As we lift Him
up, we may hear Him say—"Come
unto me, all ye that labor and are
heavy laden, and I will give you rest."
"I am come that ye might have life
and have it more abundantly." Hear
Him as He says, "My peace I give unto
thee."

In Luke 2:49 we find Jesus saying
to His mother, "I must be about my
Father's business." How early in life
He found the true meaning of service
and continued His Father's business
regardless of circumstances and op-
position. In John 4:4 we find that
"He MUST needs go through Sama-
ria." "He met a woman, who was
sick and weary, because she had
sought to satisfy her life's demands
with illicit love. The result of the
must of service brought a sychar to
God. Can we imagine with what
speed she ran to tell others to come
and see. She had been their sport
and now she was their evangelist."

"God is a Spirit. And they that
worship Him MUST worship Him in
spirit and in truth." John 4:24. Draw
nigh unto God and He will draw nigh
unto thee. It is marvelous to think
of what God has in store for us who
really worship Him in spirit and in
truth.

When our human spirit has been
vitalized, our souls begin to worship
God in spirit and in truth.

Paul says that "eye hath not seen,
nor ear heard, nor the heart of man
conceived the things which God hath
prepared for them that love Him, but
He had revealed them unto us by His
spirit." I Cor. 2:9, 12, 14.

—BR—

Church treasurers, please remit now,
amounts on hand for Blue Mountain
Endowment, to include in announce-
ment of total next week.

Selected Editorial

Each week we will publish what we
consider one of the best editorials
coming to our attention.—Editor.

GET THE PASTORS

There is no small group in many
churches, and seemingly a few in
every church, that have been called
of the devil to take everything out on
the pastor that they can. This tribe
flourishes especially in churches that
use a yearly call. When the minister
arrives on the field and gets partly
unpacked, their work of getting the
pastor to move, or having some con-
venient person to shovel all the dirt
in the church community on, is
promptly provided. Receipts of the
church may come in unusually fine
for several months and then in the
middle of the summer drop off for a
couple of months. This gives some
brother who keeps all of his money in
his pocket a chance to stand up and
say "the pastor ought to move." Let
the finances in any church go down
just a little and then the next move
is to get a new pastor.

If the church gets cold spiritually,
then the pastor ought to warm up the
entire congregation by some method
or other. The insinuation is of course
that the preacher is cold and the
entire church is frigid and therefore
a new pastor is needed. Some people's
conception of a pastor is a man carry-
ing a bunch of hot water bottles to
keep the church members from get-
ting spiritually frost-bitten. The
Lord will have mercy on the preacher
who is expected to thaw out a cold,
whinning, sanctimonious deacon,
who's been in a frozen food locker for
months. Most any group of schem-
ing men and whispering women can
quickly freeze an entire church, but
the pastor is expected to be a torrid
heater and unless he can get up and
turn on the heat, especially in the
pulpit, regardless of what he says, the
next thing is to get him on the move
and provide nothing for him to move
with or a place to go.

If a church votes for a pastor to
attend school part of the time and
finish up his education, at the same
time he is preaching every Sunday,
attending prayer meeting, and work-
ing overtime in keeping the church
activities up, there is usually some
brother who starts a movement to
get the pastor on the go. Regardless
of the majority vote of the church,
the whine is started, "We need a new
pastor. If the pastor has not been
to college or seminary the cry is "We
need an educated man." If he has
been to both, the story is "We can't
expect to keep him long because some
other church will want him." This
is another easy way of saying we
don't want him very long. If he
studies hard and does not visit as
much as some people think he ought
to, the story goes around, "Our pas-
tor isn't very friendly." If he visits
a good deal and is friendly some one
will say "Our pastor is lazy, ought to
stay at home a while and get up a
good sermon. I like to go to church
to hear some real good preaching like
Bro. Barkus used to preach. You
know, there's a pastor that I like."
Circulate any of these stories long
enough and the pastor will move.

But the most contemptuous,

(Continued on Page Five)

SELECTED EDITORIAL
Continued from Page Four)

puselaneous, diabolical and underhanded method of getting a pastor is to strike at him through his wife or children. It makes a pastor feel so elated—or does it—when some huzzy-faced sister tells the pastor's wife, "I haven't done anything against you but I sure can." The wife and children of a pastor are not paid to be the servants of the church. Frequently, however, the wife is expected to be everything from the president of the Missionary Society down to and including the janitor and anything else the church thinks she ought to do. The children cannot be normal because they are circumscribed on every side. If they act like ordinary children in the church, the report gets around that the pastor has the worst children in town. If there is a baby in the pastor's family, there is one to a dozen folks in the worship who always want to hold the baby. They usually pass it around all over the congregation and the pastor's wife wondering all the time when it will break out into a loud squall while her husband is trying to preach. Isn't it wonderful how a church co-operates so beautifully in making the pastor's wife as uncomfortable as possible? The pastor's children must be little angels at all times regardless of who they have had to associate with in the church. If they are not, the church needs a new pastor without any children.

All this which has been said about getting the pastor is summed up by the apostle Peter in his first letter, chapter 2, verses 1 and 2: "Having laid aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings as new-born babes, long after the genuine mental milk, that by it you may grow." Babies do not have malice, guile, hypocrisies, envyings, or evil speakings. There are some things that babies do not do. The things they do not do is what we don't need in our churches.—Illinois Baptist.

—BR—

Contributed Editorial

BY INVITATION OF THE EDITOR
By this means we hope to give our readers a cross section of Mississippi Baptist thought.

"HANDLING THE WORD OF GOD DECEITFULLY"
B. B. Hall, Woodville

Every teaching in the Bible is inspired of God and the minister of God is under obligation to teach them all. To wear threadbare some of the teachings of Jesus and his Apostles and ignore or contradict others is to handle the Word of God deceitfully. The same Jesus who said, "My sheep shall never perish" also said, "He that endureth to the end shall be saved" clearly implying that he who does not endure to the end shall be lost. Again Jesus says, "I give unto them eternal life," given not earned; but he also says, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." The same Paul who said, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God," also said, "Who will render to every man ac-

WHY IS LIQUOR IMMUNE?

Chicago (Special)—With practically everything else being rationed, limited, or even banned, so far as sales are concerned, the average American wonders why the dispensers of the trio of non-essential luxuries—whisky, beer and wines—continue to do a land office business through the 400,000 retail outlets throughout the country.

"It's Hard to Believe,"—but true.

"Even the thoughtful minded in the liquor business are worried about it," declares a statement just issued by the American Business Men's Research Foundation of Chicago.

"IT'S HARD TO BELIEVE"



X SALES LIMITED, FORBIDDEN OR RATIONED!

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION—CHICAGO—No. 1005

Says Milton S. Kronheim & Son, Inc., wholesale liquor dealers of Washington, D. C.: "We are beating the drum for the sale of more liquor. We are waving the banner for greater and greater consumption. . . . We are using more gas and oil than we are needing to use. We are using more space than we need. . . . More than that we are shouting to the public that we are using these things while the public knows that we are a non-essential and purely luxury business. . . . The general public is skeptical."

according to his deeds: to them who by patient continuance in well doing seek for glory, and honor, and immortality; eternal life." These passages are all equally true and all should be preached with great vigor.

These seemingly paradoxical sayings of Jesus and Paul are beautifully reconciled by John. "Whosoever is born of God doth not commit (practice) sin; for his seed remaineth in him; and he cannot (practice) sin, because he is born of God." One born of God may be overtaken by a sin or, under pressure, may practice sin for a while; but he cannot continue in sin because he is born of God; he will, therefore "endure unto the end" and will "by patient continuance in well doing seek for glory and honor and immortality" and find eternal life. Of three things the writer is sure, (a) "My sheep shall never perish," (b) "If he should abandon his God and live in sin he would most certainly perish," and (c) "He will endure unto the end" because "he is born of God. His seed remaineth in him" and he cannot longer practice sin. Because he has the abundant and adequate warnings of the Word of God, and a most capable Saviour who, if one of His sheep goes astray "will leave the ninety and

nine and seek until He finds it."

"He that endureth unto the end" and "Not every one who saith, Lord, Lord, but he that doeth the will of my Father" and many other warning passages are God's red lights, His danger signals, that help the Christian to endure unto the end and should, therefore, be preached fearlessly and frequently. God whispers in one ear, "My sheep shall never perish" and in the other "but doeth the will of my Father" that the one might inspire and the other arouse us "to work out your own salvation with fear and trembling."

The Baptist preacher is the only preacher who, without fear of molestation, can preach all the teachings of God's Word—a full Gospel. The Methodist may preach, "He that endureth unto the end" but is not allowed to preach, "My sheep shall never perish." The Presbyterian may preach, "My sheep shall never perish" but may not preach, "He that endureth unto the end" with its inescapable implications. The Episcopalian may preach, "Go ye, therefore, baptizing all nations" but is not allowed to preach, "and Jesus was immersed of John in the Jordan." The Catholic is not allowed to preach, "no

LEADERS OF THREE FAITHS URGE ACTION TO COMBAT DELINQUENCY

Buffalo, N. Y. (RNS)—Immediate action by Protestant, Catholic and Jewish clergy to fight growing juvenile delinquency here is urged in a statement by four of this city's religious leaders.

"We believe that this situation is so grave that we must lay aside sectarian differences," the statement said, "and address the resources of all of the religious faiths of our city to a spiritual awakening to help our children and young people grow up in a wholesome environment, conducive to the making of law abiding citizens of the highest type."

The statement asks for a reorganization of church programs so that the principal emphasis would be placed not only in attacking problems of juvenile delinquency and of neglect, "such as we are witnessing today," but also in stressing responsibility of parents and children before God.

—BR—

"Questions and Answers Concerning the Jew," is filled with valuable information that ought to be in the hands of our people. Some of the many questions answered are: "What is the historicity concerning the crucifixion of Jesus?" "Who concocted the protocols of the elders of Zion and why?" "How many Jews in the United States belong to the Communist party?" It is published by Anti-Defamation League of B'nai B'rith.

—BR—

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

prophecy of the scriptures are of private interpretation" and "Peter's wife's mother was sick of a fever"; but we Baptists can preach them all, for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The denominations remind me of the blind men who went to see an elephant. One felt against his tree-like leg, another against his wall-like side and the other against his stone-like tusk; in describing him one argued that the elephant is like a tree, another that he is like a wall and the third that he is like stone. Each have their own favorite passages and contend mightily for them, but neglect other passages equally true and necessary to a well-rounded Christian character. Baptists should not be prejudiced against any passage in God's Word, and should not "shun to declare the whole counsel of God."

As long as Baptists major on some of the teachers of Jesus and His Apostles and soft-pedal others, there will be Methodists to major the passages the Baptists soft-pedaled. As long as Baptists major on the doctrines of grace and fail to magnify good works and the church the Episcopalians and Catholics will continue to magnify these most important doctrines of the Bible. Let us Baptists fulfill our great God's Word; then the several denominations will have no justification for a separate existence; since a whole Gospel is greater than any of its parts.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laven Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centreville.

We have not printed the names of our Mississippi girls to whom scholarships have been granted to attend the W. M. U. Training School in Louisville, Kentucky, because some of them were uncertain about going. There are only three of them left: Miss Verna Elizabeth Oden, Miss Ethel McKeithen and Miss Virginia Jenkins. We were hopeful of a larger number but this is the number at present.

The article below is taken from August Royal Service and we are reprinting it on this page with the hope that some young woman who does not have Royal Service will read it and be led to a deeper desire for more training:

WANTED: YOUNG WOMEN Miss Carrie U. Littlejohn

Among the classified advertisements in my daily paper recently has appeared a new section entitled, "Help Wanted—Women (Critical)." This employment listed as critical must clear through the United States Employment Service by order of the War Manpower Commission. Consequently only really essential needs can be presented.

If I could get the eye of our Christian young women and their leaders and friendly counselors, I would like to feature a "Help Wanted—Women (Critical)" column for the challenging and necessary Christian tasks waiting to be done in today's world. I would like to tell them of the needs to which my attention has been called through letters, conferences (personal and group), addresses and articles by Christian leaders and news-items in newspapers and broadcasts.

Take world missions, for instance. There never was a greater need nor a greater opportunity for the foreign missionary. The work of reconstruction following the war will be tremendous—food must be provided for the hungry, medical treatment for the ill, churches, schools and hospitals repaired or rebuilt, families reunited and homes reestablished, morale strengthened, courage and even the desire for living infused into the crushed millions of the world. But above and in all these necessary services must be what someone has called "an undergirding spiritual motive." We must not lose sight of our basic Christian mission: "For we have all sinned and come short of the glory of God." . . . "Thou shalt call His name Jesus for He shall save His people from their sins." The suffering people of the world need many things, but they—and we—need first of all a Saviour, a Redeemer. The "new order" that is needed will never come except through Him.

We are seeing our own country now in a new light. For example: city and associational missions, so long neglected, are getting attention today. The churches in our cities and larger towns, especially those adjacent to army camps and defense industries,

are looking for women who can help solve the problems that are confronting them. New families, that have moved into these towns, are living in crowded rooming houses; young girls away from home for the first time in many cases are employed in war plants and living in unwholesome surroundings; mothers are working and their children are becoming the community's problems.

In the letters that come to my desk for information about workers are found such expressions as these: "For this important work we need a college and Training School graduate, a mature person with platform ability." "This is a textile center. . . . We need one who can do welfare work . . . also a good personal worker . . . one who understands organizing new work." "We need a consecrated young woman with some experience and an attractive personality . . . an excellent stenographer . . . with executive ability."

From such expressions as these one can get an idea of the kind of worker that is in demand today and the qualities and skills that are needed: consecration, ability, good personality, maturity for leadership and guidance of young people, a thorough education. The Training School covets the privilege of training young women with such possibilities for the open doors of service.

This is valuable information for your association program:

Report of the Margaret Fund

Year after year the sons and daughters of missionaries come from various parts of the world and for a brief period form a colony of eager students desirous of being intelligent Christians. After this period of preparation they return to various countries of the world and enter many fields of service. There is a constant ebb and flow of new life in the Margaret Fund. Since the awarding of the first scholarship in 1916, 455 students have been beneficiaries of the fund at a total expenditure of \$410,442.64. In a peculiar way, these young people seem to grasp the significance of Jesus' interpretation of life—life that is so important it is to be guarded with all their powers. The majority of these students accept life as a spiritual enterprise. The Margaret Fund students typify Paul's words in I Cor. 12:4-7, Moffatt's translation: There are varieties of talents, but the same spirit; varieties of service, but the same Lord; varieties of effects, but the same God who effects everything in everyone. Each receives his manifestation of the Spirit for the common good.

Varieties of Talents, But the Same Spirit

Each year reveals "varieties of talents but the same Spirit." During the scholastic year 1942-43, 109 students were recipients of scholarships at an expenditure of \$25,792.64. There were 83 scholarship renewals; 22 new students and 4 medical loan students. Of

the 109 students, 77 were the sons and daughters of foreign missionaries and 32 of home missionaries. Texas leads in having the largest number of students, 43 being matriculated in 11 of her institutions. North Carolina is second with 15 students in 5 colleges. There are 13 students attending 11 institutions in Cuba. Five young men are receiving ministerial training, 2 in the Southern Baptist Theological Seminary, and 2 in Southwestern Theological Seminary, and 1 at Baptist Bible Institute. This year 4 students received medical loan scholarships to prepare for medical mission service. Three other students are doing pre-med work. At least five of the full group are definitely preparing to return as missionaries to the mission fields of their parents.

The talents of the students are indeed varied. Several have majored in piano, violin or voice in addition to heavy academic courses. They feel they will need these accomplishments in their chosen vocations. Journalism and languages have been popular majors. Of the 13 Phi Beta Kappa awards to seniors at Wake Forest College this year, two were received by Margaret Fund students: Robert W. Lide and John J. McMillan, the latter being the recipient of the Elizabeth Lowndes Scholarship award for 1941-42. The high scholarship of the students is seen in the fact that not one student failed during the year. A large number of the students received A's and B's, while a few are practically straight A students. A freshman summed up the spirit of these earnest young people when she wrote: "I wish I could express how much the Margaret Fund has meant to me this year. Not only has it helped me financially but it has been one of the trusts I have been trying to live up to." These scholarships are truly considered as trusts. A serious young man writes: "This year has been a blessing to my life. It has done wonders for me. I have learned to get along with people, one of the great necessities of life. The experiences I have had here cannot be bought at any price. I am grateful, very grateful, but I can't find words enough to express it properly. May God bless the W. M. U. It's a great organization. It has given a boy like me a better chance in life." Another student, a senior, enlisted in the Naval Reserve, says: "When I think what the W. M. U. is doing for me through the Margaret Fund and by every other means, I am constantly motivated to greater effort and vision. I can truly say that the Margaret Fund has been more than a financial help, it has been an inspiration and source of strength to me. I feel the responsibility that it carries with it very keenly, and shall always endeavor to be worthy of what the fine ladies of the south would like for us to be." This is the spirit which undergirds their varieties of talents.

Varieties of Service, But The Same Lord

A cross section of the college life of the students reveals these students are

using their resources in places of responsibility and creative service. In response to inquiry as to her interests, a student writes: "I am serving in the Y. W. A., also as freshman representative on the War Activities Committee, and as freshman editor of our magazine. Lest the two other Margaret Fund students here be too modest to tell you of their honors, I will do so. One is president of the B. S. U. and the other, editor of the college magazine." Practically all the Margaret Fund students are identified with the serious religious movements on their campuses, and actively participate in church organizations in the capacity of leaders. They realize there can be no just and durable peace apart from salvation, so they seek to bring the teachings of the Man of Galilee to the peace table that they may undergird the economic, political and social life of all peoples. These young people are conscious of a global life as well as a global war. The war has already made serious inroads into the Margaret Fund the past few months. A number of students are in the service and a larger number have been drafted but temporarily deferred to finish the term. The following brief extract from a letter written by a young man leaving for service breathes the spirit of our young men: "I am ready to go and do my duty, and I hope that I can have the prayers of all the Christian women that are supporting me, and if God wants me to come back I'll be ready to go back to college. I sincerely appreciate this opportunity that you give us." The relation of the state Margaret Fund chairman and the college counselors to these students not only has not ceased but has increased. These young men are still Margaret Fund students, expecting to return and finish their college work after the war, if possible. At this time of extreme international crisis, these young men should be borne on our prayers, our interests evidenced by personal letters which will assure them of that love and interest. The war will not last forever. The day will come when guns and planes deal death no more and quiet will reign over the earth. These young men need our prayers that they may come back imbued with the Christian spirit of love, of peace and international justice.

Manifestation of the Spirit for the Common Good

There are "varieties of effects but the same God who effects everything in everyone. Each receives his manifestation of the Spirit for the common good." These young people have an adequate word to speak to the world for the common good. And they are speaking it. Dr. Emmett Ayers, recipient of the first scholarship granted in 1916 is serving on a commission which gathered at Cornell to study plans in connection with the needs of the Orient after the war. In various countries and many realms of service, present and former Margaret Fund students render significant service. Because of their international under-

(Continued on Page Thirteen)

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Standards and Evangelism

Evangelism is at the very heart of our standard programs. They seek to give special emphasis to this all-important part of our work. We are giving below the exact statements on Evangelism in the various standards:

Junior class: "The teaching shall be positively evangelistic. The teacher shall keep a list of the unsaved pupils and seek as he feels led by the Holy Spirit to win each to a personal acceptance and public confession of Christ as Saviour. A list of the unsaved pupils and parents shall be given to the pastor."

Junior department: "The teaching shall be positively evangelistic. The superintendent and teachers shall have a list of the unsaved in their classes and shall seek as they feel led by the Holy Spirit to win their pupils to Christ. A list of the unsaved pupils and parents shall be given to the pastor."

Intermediate class: "The teacher shall keep a list of unsaved pupils, praying definitely for them and shall, under the leadership of the Holy Spirit, endeavor to lead each to a personal acceptance of Christ as Saviour."

Intermediate department: "The department shall cooperate in the soul-winning program of the church. Department officers and teachers shall be provided with lists of unsaved and urged to pray definitely for them."

Young People's class: "The class shall be positively evangelistic in spirit and activity led by the teacher. Lists of unsaved members and prospective members should be available to Christian members of the class. Special effort should be made to secure the attendance of all members upon the preaching service of the church."

Young People's department: "The department should cooperate in the soul-winning program of the church; a special evangelistic program should be offered by the department at least quarterly. The associate superintendent should work for the stewardship vice-presidents in providing personal workers with prayer lists of the unsaved members and prospects."

Adult class: "The class should be positively evangelistic in spirit and activity led by the teacher. Lists of unsaved members and prospective members should be made available to Christian members of the class. Special effort should be made to secure the attendance of all members upon the preaching services of the church."

Adult department: "The department should cooperate in the soul-winning program of the church; a special evangelistic program should be offered by the department at least quarterly. The associate superintendent should work with the class ministries vice-presidents in providing personal workers with prayer lists of the unsaved members and prospects."

Extension department group: "The group should cooperate in the soul-winning program of the department, school and church. The visitor should seek to lead his unsaved members and prospects to accept Christ, unite with the church, and engage in definite Christian service."

Extension department: "The department should cooperate in the

soul-winning program of the school and church. The department should seek to lead the unsaved members and prospects to accept Christ, unite with the church, and engage in definite Christian service."

General school standard: "The school shall be positively evangelistic; the teachers shall earnestly seek to lead their pupils to Christ. The superintendent and pastor shall give frequent opportunities for the pupils to confess Christ publicly, and urge them to do so."

Surely, these great standard programs of the various units of a Sunday school are intended primarily to give a most prominent place to the vital matter of evangelism. It is definite in all these programs, and if the officers and teachers will follow these suggestions there will be no question but that this vital part of the work will have its right place in the ministry of the Sunday school. These standards are striving to keep before our workers the matter of winning the lost, along with other constructive items of a great and far-reaching program.

New Junior Graded Lessons

The revised Graded Junior Lessons will be ready for use for the Sunday school year beginning October 1, 1943. The writers of these lessons have put into them everything that they thought would make them what they should be for our Junior boys and girls.

These Graded Lessons should be used in schools that are closely graded, that is, where there is a class for each age. These will be ready by October for all the four years of the Junior department.

The unit for each year will be with special emphasis on the Bible. The unit for the nine-year-olds will be "The Wonderful Book"; for the ten-year-olds, "The Bible a Book for Every Day"; the eleven-year-olds, "How We Got Our Bible," and for the twelve-year-olds, the Bible teaching on peace, cooperation, worship.

Pictures for use with these revised lessons have also been included, both in the teacher's book and the books for the pupils. These picture are in full color and include some of the world's masterpieces. The teaching plans and procedure in the teacher's books have been arranged in a fashion that makes them easy to follow.

We hope that all of our schools that have closely graded Junior departments will order these revised Graded Lessons for the new Sunday school year beginning October 1.

Wayne E. Todd, former pastor of several South Mississippi Baptist Churches, has resigned the church at Salvisa, Kentucky, and accepted the First church of Danville, Kentucky. Mrs. Todd is the former Myrtis Haynie.

W. R. Haynie of Gretna, Louisiana, former pastor in Mississippi, writes that his work is progressing satisfactorily.

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

CATS

Gather round for this ten-year-old's essay on cats:

"Cats and people are funny animals. Cats have four paws, but only one ma. People have forefathers, but only one mother."

"Cats carry tails, and a lot of people carry tales, too."

"All cats have fur coats. Some people have fur coats, and the ones who don't, say catty things about the ones who do." And then the teacher said, "Thus fur and no further."—B. T. U. Magazine.

TEN BEST BOOKS

In His Steps—Sheldon.
The Little Baptist—J. M. Martin.
Jesus the Christ—B. H. Carroll.
Pastoral Problems—Riley.
A Lost Passion—Blake.
The Imperial Christ—Tull.
As Jesus Passed By—Gypsy Smith.
Revival Addresses—Terrey.
A Quest For Souls—Truett.
The New Directory For Baptist Churches—Hiscox.

W. T. MILLER.

Grenada Association will meet at Providence Baptist Church, August 26.

"DEBTS AWAY!"

We are happy to list the 100 leading churches in the "Debts Away" Program in Mississippi for the first six months of this year. Mississippi Baptists have risen in the might and power of the Spirit, and have done and are doing something about this indebtedness business. We press on to complete victory!

100 Churches Giving Most to the Now Club, January 1st, 1943, to June 30th, 1943

1—Leland-First	\$2,099.41	47—Picayune-First	\$ 259.00
2—Laurel-First	\$2,084.64	48—Kosciusko-First	\$ 257.75
3—Jackson-First	\$1,626.83	49—Columbus-East End	\$ 252.50
4—Belzoni	\$1,503.62	50—Collins	\$ 250.00
5—Grenada-First	\$1,306.42	51—Pelahatchie	\$ 244.50
6—Pontotoc	\$ 811.48	52—Durant	\$ 242.00
7—Philadelphia-First	\$ 795.00	53—Vicksburg-First	\$ 237.00
8—Columbia-First	\$ 773.00	54—Charleston	\$ 235.00
9—Meridian-First	\$ 770.25	55—Yazoo City	\$ 230.25
10—West Point-First	\$ 708.00	56—Meridian-15th Ave.	\$ 224.98
11—Meridian-Highland	\$ 687.41	57—Lucedale	\$ 221.31
12—Greenville-First	\$ 675.01	58—Jackson-Northside	\$ 221.00
13—Crystal Springs	\$ 667.99	59—Newton	\$ 218.50
14—Starkville-First	\$ 625.64	60—Indianola	\$ 215.84
15—New Albany	\$ 617.60	61—Leakesville	\$ 212.50
16—Liberty	\$ 612.00	62—Oak Grove (Lauderdale)	\$ 211.04
17—Prentiss	\$ 605.50	63—Oxford-First	\$ 211.00
18—Louisville	\$ 588.75	63—Laurel-Second	\$ 211.00
19—Forest	\$ 565.00	64—McComb-East	\$ 209.00
20—Brookhaven-First	\$ 516.61	65—Flora	\$ 206.00
21—Hattiesburg-Main St.	\$ 507.71	66—Macon-First	\$ 205.23
22—Griffith Memorial-Jackson	\$ 494.52	67—Moss Point-First	\$ 201.00
23—Hazelhurst	\$ 484.50	68—Ashland	\$ 200.00
24—Tyertown	\$ 449.68	69—Centreville	\$ 190.98
25—Eupora	\$ 418.00	70—Shuqualak	\$ 188.00
25—Quitman	\$ 418.00	71—Coffeeville	\$ 187.00
26—Laurel-West	\$ 411.00	72—Meridian-41st Ave.	\$ 185.12
27—Calvary-Jackson	\$ 403.70	73—Doddsville	\$ 184.00
28—Laurel-West	\$ 403.67	74—Clarke-Venable	\$ 183.86
29—Morton-First	\$ 391.00	75—Natchez-First	\$ 181.55
30—Columbus-First	\$ 374.74	76—Walnut Grove	\$ 180.80
31—Batesville	\$ 370.27	77—Hinkle Creek	\$ 175.50
32—Greenwood-First	\$ 366.55	78—Macedonia (Lincoln)	\$ 175.00
33—Calvary-Tupelo	\$ 334.00	79—Clarksdale	\$ 174.50
34—Gulfport-First	\$ 333.10	80—Pearson	\$ 173.00
35—Magee	\$ 331.00	80—Rosedale	\$ 173.00
36—Bay Springs	\$ 326.67	81—Canton-First	\$ 170.25
37—Lyon	\$ 315.00	82—Glendale	\$ 168.00
38—McComb-First	\$ 309.00	82—Hickory	\$ 168.00
39—Clinton-First	\$ 306.98	83—Parkway-Jackson	\$ 166.68
40—Gloster-Galilee	\$ 302.00	84—Poplarville	\$ 160.60
41—Ellisville	\$ 295.90	85—Meadville	\$ 164.30
42—Cleveland	\$ 292.00	86—Walnut (Tippah)	\$ 164.00
42—Winona	\$ 292.00	87—Calhoun City	\$ 161.50
43—Holly Springs	\$ 289.50	88—Scooba	\$ 158.00
44—Lowrey Memorial	\$ 275.55	89—Eden	\$ 152.70
45—Magnolia	\$ 264.00	90—Houston	\$ 151.90
46—Drew	\$ 260.00	91—Pascagoula-First	\$ 151.80
		92—Terry's Creek	\$ 150.00
		92—Salem	\$ 150.00
		92—Richton	\$ 150.00
		93—Catchings	\$ 147.00
		94—Anguilla	\$ 145.60
		95—Hebron	\$ 145.00
		95—Hickory Flat	\$ 145.00
		96—Brooksville	\$ 144.68
		97—Quentin	\$ 144.00
		98—Morgan City	\$ 142.53
		99—Byhalia	\$ 142.00
		100—Sunflower	\$ 139.40

MISSISSIPPI BAPTIST CONVENTION
BOARD STATISTICAL DEPARTMENT
P. O. Box 530
Jackson, Mississippi

HOW I FOUND GOD

By Chaplain C. R. Barrick

I found Him like the Wise Men from the East found Him—by the light of the stars.

I found Him like the botanist found Him—in the beauty of the flowers.

I found Him like the lover of nature found Him—in the song of the birds, the hum of the bees, the play of the squirrels, and the music of the waterfalls.

I found Him like the carpenter—in honest work.

I found Him like the geologist—as the Tried Stone, the Sure Foundation, and the Rock of Ages.

I found Him like the historian found Him—in His stately tread among the nations of the world.

I found Him like the philosopher—in the powers of the mind to reason.

I found Him in the cry of a little child as it felt the need of protection and love.

I found Him in the joy of a mother's heart as she heard the cry of her new-born babe.

I found Him in the "Valley of the Shadow" as a saint went marching home.

I found Him at my mother's knee as she read from the "Book of Books."

Yes, I have found Him wherever there is human suffering, sorrow, and tears; where there is laughter, true happiness, love and peace.

I have found Him where there is ignorance, sin, darkness and despair.

Best of all, I found Him in the deeper recesses of my heart. I talked with Him. I walked with Him. How blessed the communion and fellowship has been!—Baptist New Mexican.

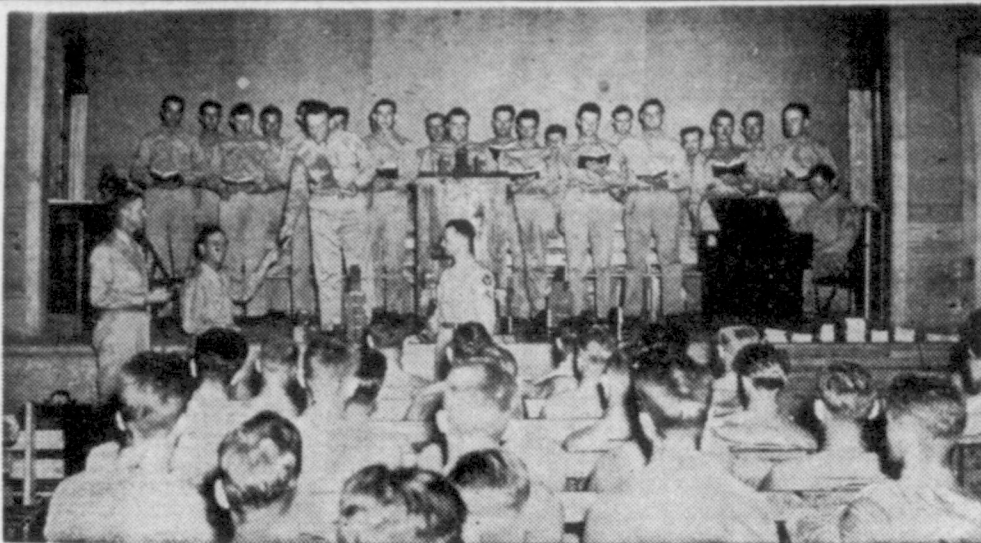
RULING APPROVES LEASE OF SCHOOL PROPERTY TO RELIGIOUS SECT

Austin, Tex. (RNS)—State Attorney General Gerald C. Mann has advised the state department of education that property of an independent school district may be leased, for a reasonable consideration, to a religious sect when it does not interfere with regular operation of the school. The opinion was requested by T. M. Trimble, first assistant state superintendent of schools, who declined to name the district which desired to lease its schoolhouse to a church group during the summer. His letter asking the opinion said the religious organization maintained a church in the community but wanted to use the school for two months during the summer for special religious training.

COUNCIL TO GRANT AWARDS

Chicago—(RNS)—The International Council of Religious Education, representing 90 per cent of Protestantism in North America, has established a series of annual awards to be given to lay men and women "for outstanding contributions to the advancement of Christian education." Known as the Russell Colgate Distinguished Service Citation, the awards will be given in memory of the late Russell Colgate, president of the Council until his death in 1941.

From one to three awards, consisting of service medals, will be made each year, the Council announced, in conjunction with its annual meeting. In addition citations, in the form of engraved certificates and emblems, may be made in each of the 38 states and provinces where there are councils, and in some of the larger cities.



BIBLES DEDICATED

In a letter to Fred R. Langley, head of Soldiers, Sailors and Defense Projects Service, from Chaplain Solon L. Cole, assistant post chaplain at Keesler Field, he tells of the dedication service where they dedicated Bibles provided by the Gideons and American Bible Society. He stressed the use of the Bible every day and personal Bible study. He sent this picture of the service in which he handed out Bibles to the men. The soldier in front of the altar is Corporal Vandiver.

Chaplain Cole expresses thanks for the efforts of the Baptists in his work which is progressing in a fine way.

VICTORY IN SIGHT

J. E. Dillard

Hurrah for Southern Baptists!

We have carried on our work while paying our debt, and paid out debt while carrying on our work.

We need a psychology of success instead of a psychology of failure.

We need to get out of debt and stay out of debt for the sake of a worthy post-war world program.

We need \$375,000 to finish the job by December 31. We have about \$275,000 in sight; we need \$100,000 more. Some could have \$128.00, the equivalent of \$1.00 a month from the time the Hundred Thousand Club started till the end of this year.

Many could give \$5.00 each and be members of the Hundred Thousand Club the last five months of '43. Everybody who wants to help could give at least \$1.00 and be a Hundred Thousand Club member at least one month. Put your contribution in an envelope; mark it "Hundred Thousand Club," and give it to your pastor or church treasurer. Do it today. Help us be

DEBT-FREE IN '43—COUNT ON ME.

BAPTISTS CLEARING UP DEBTS

Ridgecrest, N. C. (RNS)—The Southern Baptist Convention has paid more than \$6,000,000 on its debts during the past 10 years and has reduced its outstanding obligations to less than a half-million dollars, the annual Southwide Training Union Conference was told here.

The speaker, Dr. J. E. Dillard, director of promotion of the executive committee of the Southern Baptist Convention, said the amount paid on the denomination's debt does not include interest. During the year, he said, more than \$100,000 a month has been applied to the principal through the assistance of individual churches and women's organizations. The Foreign Mission and Home Mission Boards, which once were four million dollars in debt, have been completely cleared of debt, and it is the goal of the denomination to wipe out all the church's indebtedness during 1943.

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

BAPTISTS AND ADVENTISTS PERSECUTED

Stockholm (RNS)—Active persecution of Baptists and Adventists is reported from Rumania, following recent government decrees outlawing all "irregular" religious sects in the country. Large numbers of Baptist and Adventist worshippers are said to have been arrested and condemned to long prison terms. Current measures against the sects are believed to spring from charges that their followers have actively opposed Rumanian participation in the war and have received aid from the British and American governments.

Persecution of these groups on political grounds has been frequent in the past twenty-five years. They have been actively opposed by the Rumanian Orthodox church because of their evangelizing work.

Methodist Commission on Evangelism Adopts Record Budget

Chicago—(RNS)—Adopting a record budget of \$375,000, the Methodist Commission on Evangelism, at its annual meeting here, laid plans for an expanded program to take advantage of the increased interest in religion across the nation of the war. Mobilization of one million Methodist laymen for spiritual service in enlisting "new members for Christ" was recommended by the Rev. Guy H. Black of Nashville, Tenn., head of home visitation evangelism work.

Describing children "as the first casualties of the war," Dr. Harry Denman of Nashville, executive secretary of the commission, said that particular attention would be paid this year to "the unchurched parents of young children" as an aid in combating juvenile delinquency and decreased Sunday School attendance. Other plans adopted by the commission call for expanded evangelism work in labor groups, on college campuses, in rural areas, and with chaplains in training centers of the armed forces.

The devotional quarterly, "The Upper Room," published by the Methodist Commission on Evangelism, exceeded by 400,000 its circulation of last year in each of the first three quarters of this year. Total distribution since its inception in April, 1935, has been more than 32,840,000 copies. A half million copies have been furnished chaplains for distribution to service men.

ANNOUNCEMENT

The twenty-third annual meeting of the Southwestern Baptist Religious Education Association will be held at Seminary Hill, Texas, August 31-September 2. Room and meals will be \$1.50 per day in Fort Worth Hall for those bringing their own linens. Reservations should be made by August 15, if possible, with Walter Kimbrough, Seminary Hill, Texas.

Seven sessions will be conducted under such general themes as: "Administrative Personnel Relationships," "Practical Wartime Adjustments," "Re-studying Our Intermediates," "Leadership Problems and Solutions," "Victory Through Christian Home Life," etc. Ample time will be allowed for open discussions of new plans and ideas. All workers in the field of religious education are invited to attend.—R. Othal Feather, president, First Baptist Church, Springfield, Mo.

Church Must Lead in Aiding Japanese-Americans, Says Pamphlet

New York — (RNS) — The Christian Church must assume leadership in "repairing damage to the faith, hope, and courage" of the 106,000 Japanese-Americans uprooted from their homes by the relocation program, according to a pamphlet prepared by the Committee on Resettlement of Japanese-Americans. Entitled "Planning Resettlement of Japanese-Americans" the pamphlet will be issued shortly by the Federal Council of Churches and the Home Missions Council in cooperation with the Foreign Missions Conference of North America. The return of Japanese-Americans now behind barbed wire to normal society is essential to a "fair, free America" and the ideals of justice and liberty for which our nation is fighting, states the pamphlet. It assigns to churches the task of providing permanent housing for evacuees, assisting their assimilation into the community by providing for them opportunities for social and religious fellowship. It urges, likewise, that church activities be employed by local churchmen to improve community attitudes toward the evacuees.

"Special attention," the pamphlet says, "should be given to the development of a sound program to prevent the formation of a 'Little Tokyo' or segregated district in your community. Do not plan large functions for the benefit exclusively of Japanese-Americans. The evacuees coming to your city are eager to find a place in the normal community life. We need to reach out and urge the newcomers to participate in the group life of the community."

MRS. LUCY MARBLE

Whereas in the death of our member, Mrs. Lucy Marble, the Woman's Missionary Society and the Leland Baptist Church, have lost a member who was faithful in the support of the church and deeply interested in all that concerns the welfare of the W.M.S.

The memory of her noble Christian life, like a sweet fragrance, will linger with us through the coming years.

Therefore be it resolved: That the members of Circle No. 1 express their profound sorrow at her passing and their deep sympathy to the family; it is further resolved that a copy of these resolutions be recorded in the minutes of the Society, a copy sent to the family and one to the Baptist Record.

Mrs. W. H. Graves
Mrs. W. H. Grimes
Mrs. D. H. Landrum,
Committee Circle No. 1 Woman's Missionary Society,
Leland, Mississippi

CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage
Called and Accepted

- Hayward Highfill, Vickery, Texas.
E. G. Cole, Winterville, N. C.
Charles Black, Pawhuska, Okla.
J. C. Dodson, Immanuel, Duncan, Okla.
A. J. Ward, Northside, Wichita Falls, Tex.
R. A. Couch, Cameron, Mo.
Ross Edwards, Warrensburg, Mo.
J. Carroll Trotter, Brodhead, Ky.
D. W. Burson, Second, Anniston, Ala.
E. C. Vanderpool, Albany, Mo.
Orval Hamman, Lilbourn, Mo.
D. D. Scrivner, Orrick, Mo.
Luther McReynolds, Weaubleau, Mo.
R. E. McElmurry, Puxico, Mo.
Cecil Logan, Huntsville, Mo.
E. John Myers, Rockport, Tex.
Edwin R. Ingram, Shiro, Tex.
R. P. Davis, Calvary, Pilot Point, Tex.
J. W. Ousley, Kerens, Tex.
James Thorn, Recreation Acres, Houston, Texas.
R. H. Pressley, Genoa, Texas.
Geo. Hart, Stroud, Okla.
Dr. O. J. Chastain, Mount Pleasant, Tex.
B. A. Winburn, Tennille, Ga.
Fred Dolphin, Inman Mills, S. C.
J. W. Moffatt, Newport, Ky.
Dr. D. J. Evans, First, Americus, Ga.
C. M. Brister, Hagerman, New Mex.
J. H. Wright, Jewel, St. Louis, Mo.
Audie L. Mays, Germantown, Tenn.
M. J. Schultz, Wauchula, Fla.
H. J. Killebrew, Eau Gallie, Fla.
Frank Morris, Leigh Street, Richmond, Virginia.
J. L. White, Jr., Tabernacle, Newport News, Va.
Dr. W. A. Taliaferro, Blue Ridge, Ga.
Virgil Peterson, Richland, N. M.
Bob Rochelle, Tabernacle, Pelzer, S. C.
- Resigned**
- J. H. Wright, Huntsville, Mo.
Orval Hamman, Meadville, Mo.
E. C. Tichenor, Pineville, Mo.
R. E. McElmurry, Risco, Mo.
Dr. Karl H. Moore, First, Brownwood, Texas.
Ray McCollum, Crystal City, Tex.
R. P. Davis, Roanoke, Tex.
J. W. Ousley, Glenrose, Tex.
James Thorn, Pricedale, Miss.
R. H. Pressley, Dickenson, Tex.
E. M. Ham, Fairdale, Ky.
Harmon Moore, Broken Bow, Okla.
E. O. Carter, 2nd, Comanche, Okla.
Geo. Hart, Nicoma Park, Okla.
Hayward Highfill, 7th St., Memphis, Tenn.
James E. Boyd, East Side, Elizabethton, Tenn.
O. S. Robinson, Lawrence Ave., Oklahoma City, Okla.
Charles Black, Madill, Okla.
J. C. Dodson, Apache, Okla.
A. J. Ward, Blain, Okla.
R. A. Couch, Olivet, Enid, Okla.
Ross Edwards, Marianna, Ark.
W. Leslie Pugh, Monticello, Mo.
David Moore, 3rd, Malvern, Ark.
Andrew Hall, First, Malvern, Ark.
J. Carroll Trotter, Giles Mem., Birmingham, Ala.
D. W. Burson, Lineville, Ala.
W. C. Polson, Leadwood, Mo.
E. C. Vanderpool, Oak Grove, Mo.
Cecil Logan, Prairie Home, Mo.
Dr. O. J. Chastain, Blytheville, Ark.
W. K. Sisk, Park Avenue, Mount Vernon, Ill.
Dr. D. J. Evans, Huntingdon, Baltimore, Md.
D. M. Sanders, Kershaw, S. C.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A Debtless Denomination Before 1945

HONESTY • LOYALTY • VICTORY

I

On July 27, little Miss Jane Baskin Stone became a member of that great Now Club group. A \$50 certificate "paid in full" with three seals attached has been issued to her. She was 33 days old on the above date. Thus, she becomes the youngest member of the Mississippi Baptist Now Club.

Her father and mother, Mr. and Mrs. John E. Stone, are loyal members of First church, Jackson.

Mrs. Stone has worked in these offices, knows of the calls and needs, and is acquainted with the manner in which the monies are handled.

We appreciate the faith and loyalty of such Christians. They are joined by many others.

II

Mr. John A. Farmer, Oildale, Calif., sends another check for the Now Club. It helps to be remembered by friends. Bro. Farmer did splendid work in the Sunday School Department in our state, and is now leading in fine work with the Southern Baptists of California. He reports a splendid program. We wish for him every success.

—BR—

A MOTHER'S VIRTUE

A mother writes:

"Once when I was angry at my child because of some fault, I punished him unjustly. He felt bad, but not so bad as I did for I was ashamed. 'I shall never do it again,' I said to myself. 'I shall be especially good to him tomorrow to make up for it.'"

But this mother's conscience troubled her, knowing that she instead of the child was at fault. She determined to lay aside her autocratic power and be as humble as her own child was.

That night she slipped into his bedroom and, kneeling by the boy's bed, said, "My child, I did wrong this morning; forgive me."

Instantly his arms went around her neck, and she felt the sweetness of a child's forgiveness.

Next to that of heaven's forgiveness, it is the sweetest.—Religious Telescope.

—BR—

LEFT TO US

God cannot do some things unless we work. He stores the hills with marbles, but He never builds a cathedral. He fills the mountains with iron ore, but He never makes a locomotive. He gives seed-time and harvest-time, but He never prepares the soil, sows nor reaps. He leaves that for us to do. He has given us a church, but He never does the work of that church. He leaves that for us to do.—Biloxi Church Bulletin.

- W. C. Neville, Gainsboro, Tenn.
G. H. Crutcher, Houma, La.
J. O. Watson, West End, Athens, Ga.
J. R. Robinson, Shepherdsville, Ky.
M. J. Schultz, North Blvd., Tampa, Fla.
Frank Morris, Ivey Mem., Newport News, Va.
J. L. White, Jr., Elizabeth City, N. C.
Dr. W. A. Taliaferro, Bull Street Savannah, Ga.

MOUNTAIN-TOP EXPERIENCES

It was on Mount Ararat that Noah's trust in God was rewarded and he and his family saved from destruction.

On Mt. Moriah, Abraham's implicit faith in God was emphasized when he prepared to offer his son as a sacrifice. It was from Pisgah, on Nebo's range, that Moses beheld the Promised Land. Moses saw the burning bush on Mt. Horeb. He talked with God on Mt. Sinai, where God gave him the two tablets of stone on which He had written the Ten Commandments.

Elijah confounded the prophets of Baal on Mt. Carmel. The scene of the Transfiguration, where Moses and Elijah appeared with the Lord, was on Mt. Hermon. Jesus, from Mt. Olivet, looked down on Jerusalem and wept. And, from Olivet's heights, He later ascended to heaven. It was on a high mountain that Jesus resisted and conquered Satan and his temptation.

Throughout the Bible, mountains have been the scenes of "mountain-top experiences." So it is today with Mississippi Baptists and their own Blue Mountain. If the Christian experiences of women who have gone through the halls of this College set on a hill, were chronicled, they would comprise a collection of illustrations of service for Christ that would explain why Mississippi Baptists say, "Thank God for Blue Mountain!"

There is not enough darkness in all the world to put out the light of one small candle; neither is there enough worldly fog to dim the rays

THEIR FAVORITE TEXTS

The Christian Advocate recently inquired of numerous distinguished persons their favorite portions of Scripture. Among the replied received were the following:

President Franklin D. Roosevelt answered "First Corinthians 13." From that chapter he quoted: "But when that which is perfect is come, then that which is in part shall be done away," and: "For now we see through a glass, darkly; but then face to face; now I know in part; but then I shall know even as also I am known."

In reply to the same query, Vice-President Henry A. Wallace, long known as a religious mystic, chose Micah 4:1-5, which includes the timely: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

William Allen White, editor of the Emporia (Kan.) Gazette, listed among his favorites the Lord's Prayer, Paul's essay on life, and the Sermon on the Mount.—Now.

of truth sent out from the Christian education beacon on Mississippi's Blue Mountain.

Will church treasurers please remit to Brother McCall's office, now, amounts they have on hand for the Blue Mountain Endowment Fund? A report of the total obtained to date from the June offering will be made in The BAPTIST RECORD next week.

"DEBTS AWAY!"

The Sunday before this writing we were in a building dedication service. This church had labored under this building debt for **TWENTY** years. Some members had "quit." The faithful "stood by" until the day of **VICTORY**.

What a day of rejoicing in VICTORY it was! OUT OF DEBT! READY to GO FORWARD all along the line!

MISSISSIPPI BAPTISTS are NOW consciously, or unconsciously deciding the TIME OF VICTORY in debt paying.

We did owe \$650,000 in bonds, then \$542,000. We NOW have \$156,500 bonds outstanding.

WHAT SHALL WE DO? Shall we call ALL these bonds this Fall? Shall we not call any of them? Shall we call \$100,000 of the total amount?

YOU—and YOU—and YOU—are helping decide these questions in August, September and October. WE AWAIT YOUR ANSWER. It will be in monies for that purpose sent to this office.

DEBTS AWAY!

MISSISSIPPI BAPTIST CONVENTION BOARD

Now Club Department

Box 530

Jackson, 105, Mississippi

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary
OXFORD, MISS. JACKSON, MISS.

The Second Week at Ridgecrest

Some of us thought that the first week of Training Union Assembly this year just could not be beat, but except for attendance, the second week was in nearly every way superior to the first week. The spirit, the consistency in class and conference combined to make it an occasion long to be remembered by all, especially those of us who had some part in the leadership during the week. The official count—which was given before the week was over—was 2,304. That means that that many registered and paid the registration fee. Others, of course, got the blessing and benefit of the work who did not register. They were perhaps staying in private homes or elsewhere not connected with the assembly proper. With this number and the more than 2,700 last week we had a total for the two weeks of over 5,000.

Several hundred of these young people dedicated their life to definite religious work saying they had a conviction that God had called them, or set them apart for it. Some were not sure just what it was, but were waiting for "orders." Thousands of the group attending re-consecrated their life as opportunity was given on the last day of each assembly. All of this means that God is blessing the work of the assembly, and through these conferences is speaking to His children to "GO FORWARD."

Three testimonies here give you something of the feeling of all of us who have been here. Rev. Montie A. Davis of East Moss Point says, "The beautiful scenery, ideal climate, spiritual program, glorious music, good fellowship, prayer and conversation with my roommate, Dr. W. R. White, all made a profound impression on me at Ridgecrest." Miss Peggie Tisdale of Hattiesburg says, "Ridgecrest has meant a very lot to me because I have realized so many things of Southern Baptists that had it not been for my trip to this beautiful place I would not have known. The music has thrilled me, it is the most beautiful I have ever heard. I am sure the angels in heaven have heard and enjoyed it. Ridgecrest would mean a lot to anyone and I wish every one could come. Ridgecrest has meant a lot to me." Mr. Herbert Batson, of Lumberton, writes, "Here in these mountains of North Carolina in this war-weary land of ours this year 1943 I have seen a more complete vision of God, and have wonderfully felt the presence of God in thinking of the tasks that are ahead in Training Union work in our own 'Magnolia State.'"

The Book Store at Ridgecrest

Each year the Sunday School Board sets up a Book Store at Ridgecrest. This store operates for the entire summer and serves each conference held. The sales show that our people are interested in good books and are buying them, not only for their own use, but as gifts for friends and loved ones. The first week of Training Union Assembly proved to be the best week in the history of the Ridgecrest

Book Store. The sales for that week were \$5,609.80. Can you believe it! An average of over two dollars for each person attending the assembly. This second week the sales have been \$3,833.27 or a total of \$9,443.07 for the two weeks. This fact should give us encouragement and courage to dare to continue our work for Him with added zeal and determination.

Mississippi had an attendance of 150 for both weeks, these coming from different sections of the state. One pastor attending said, "I have gotten so much of what I needed here, of information and spiritual blessings I wish every one of my brother-pastors could have been here. It has 're-charged' my weak battery, and I feel that the days ahead will be more profitable to my field of labor. It would pay every pastor to come here for a week or two."

Have you seen the new Bible Readers Certificates? They are beautiful, 6x8 in size with a two-inch solid color across the bottom, blue for the Junior, red for the Intermediate, green for the Young People, and purple for the Adults. This certificate goes to the Junior or Intermediate member who has kept up his readings for a year, each additional year he will be awarded a seal to go on this certificate. The certificate complete will carry three gold seals representing four years of reading. The Young People's and Adult certificate with the first seal goes to each member for a two-year reading record, and each additional two years brings a seal. It is an eight-year course for them and when complete will carry four seals as the first seal comes with the certificate. If you are entitled to this credit send in your record and we will be glad to have the awards sent. Send to your state secretary.

Have you studied the Baptist Training Union Manual? Do you know any person in a leadership position with the government who has not had to do some special study on his subject before he could serve? Why should leaders in God's great program feel that they can do a good job without giving much time to study? Every member of the church would do well to study the Training Union Manual, then each age group should study the Manual for their particular union. Who would be better to teach that course in the Training Union Manual than the pastor? If he is not available then someone else who is qualified. If no local member feels that he is qualified to "teach" it, all can come together and study it with some one serving as leader, perhaps the director would be the one to take the initiative. The Manual contains all the principles and methods we know about the general organization, except for a few ideas individuals may have and be working, but all of these extra ideas will be in keeping with the Manual's principles. We owe it to the membership of the union to be the best leader possible, and our reward in heaven will be the brighter for having done a better job.

RESIGNATION

TO: Terry's Creek Baptist Church
Magnolia, Mississippi
Route 3
July 18, 1943

Brothers and Sisters in Christ:

For the past year and a half I have served you to the very best of my ability.

During this period the church has experienced a phenomenal growth in many ways: 1. The church has gone from a half-time to a full-time schedule. 2. Pastor's salary has been raised from \$500 to \$1800 per year. 3. Buildings have been built, others repaired. More property has been purchased and the present property improved. 4. Fifty to 60 souls have been added to the church roster, most of these by baptism. 5. Many have been led into a closer relationship with God.

God has greatly blessed us in our every undertaking, and has answered our prayers.

It has become my sad duty on this 18th day of July 1943 to tender to Terry's Creek Baptist Church my resignation as pastor of this church.

My prayer to God is that you will continue to prosper, and that God will send to you a man suited to the great task before you.

Yours in Christ,
J. C. WRIGHT.

The first six months of this year we issued 5,331 Training Union study course awards. Is your church included in the list of those receiving awards? Or are you having your study courses this summer? Many churches are having TWO and MORE study courses a year, once a year they study the Manuals, and at least once a year they take another book, perhaps on stewardship, doctrine, soul-winning, or missions. The unions that magnify this phase of our Training Union work are the ones who make the most progress. People have time to do what they want to do, and do it! It is ours to inspire them to want to do the right thing.

Our regular associations begin the last of August. We hope every Training Union director will see that the church clerk has the up-to-date information about the Training Union so we may have this record for our files.

Quotations From A Letter To The Youth of America By Horace Mann

"You had better ascend a volcano and leap from its crater into boiling lava than to go on indulging your appetite by little and little, until you become a drunkard. You cannot do so great a harm to your bodies by plunging into fire, or water, or leaping from a precipice's edge, as you do to your souls when you break the commandments of the Lord. Your eyes were not made to covet what belongs to another; and it would be better that you would be blind than that you should covet your neighbor's goods; for coveting is halfway to stealing. It would be better that your ears should be deaf, than that you should love to hear wicked and impure language; and that you should be dumb also rather than that your tongue should delight to utter it. All these things, and all things like these, you were not made to do; you cannot do them without great and terrible suffering."

THE VALUE OF GOOD ENVIRONMENTS

By J. S. Riser, Sr.

If I have been of any service in helping to advance my Saviour and Lord's earthly kingdom, it has been due mainly to three reasons:

First—To the training and influence of a Christian mother and father, to precept as well as by example. They lived their religion at home. And they carried me regularly to Sunday school and the other Sunday services. They also carried me to the regular monthly Saturday preaching days and conferences at old Bethesda Baptist Church in Hinds county.

Second—To the association, influence and cooperation of three of the best women that ever lived, who have adorned my home as wives and mothers during the past 60 years.

And last but not least—To having come in personal contact with the hundreds (and possibly thousands) of ministers of the gospel of Christ that have touched and influenced my life during the 28 consecutive years that I served as secretary of the Old Central Baptist Association—the two years I was moderator of the Hinds-Warren Baptist Association—the 10 years that I was secretary-treasurer of the Hinds County (interdenominational) Sunday School Association, as well as the many Christian laymen of different denominations.

I don't think that I am any less an Orthodox Baptist by having affiliated with these religious bodies.

Every one of my eight children have professed Christ as their personal Saviour; one is an outstanding Baptist preacher; two are active deacons in different Baptist churches and the other five are living Christian lives. Praise the Lord.

—BR—

GIL DODDS' AUTOGRAPH

If you are interested in athletics, especially in running, you will have read (or heard on the radio) the accounts of the thrilling mile races of the indoor season just past. The outstanding figures this year, in an event in which such names as Cunningham, Bonthron, Fenske, Venzke and Mac-Mitchell have blazed the headlines in other years, were the Negro runner, John Borican, a freshman at New York University, and Gil Dodds, of the Boston Athletic Association.

At the conclusion of one of these races which Dodds had won last winter, a group of autograph hunters besieged him with papers and pencils, and though short of breath, he obliged. In each instance, after signing his name, he wrote: "Phil. 3:14."

"What is that—your telephone number?" one young lady asked flashing her best smile at him. Gil Dodds responded as follows:

"That," said he, "is a Bible reference. It stands for Philippians 3:14, which says: 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'"

Gil Dodds, who is an earnest Christian, made the statement that he would hang up his spikes and never run again if he felt that he would not be able to use his competitive ability to give some witness to Christ and His saving power.—Essex.

—BR—

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

CHINA AND HER PEOPLE WHAT THE CHINESE EAT

By T. W. Ayers
Retired Missiary
VII

Many people in thinking of what the Chinese eat, think only of rice and rats; but seventy-five per cent of the Chinese eat rice only as a luxury, using it only on special occasions, while none of them eats rats. During my twenty-five years in China, I never heard of a rat being eaten.



DR. T. W. AYERS

People in going to China make no sacrifice in what they eat if they have the money to buy what is to be had on the markets and in the stores, but they do have to go to stores where imported goods are sold to find some things they are accustomed to using and which the Chinese do not use. The Chinese do not drink coffee, tea being their national drink. They do not eat butter or cheese, and are surprised that any foreigner will eat food made from spoiled milk. They say the odor of cheese is so offensive that even a Chinese rat will not eat it. And they will not. While living in China, the rats made a raid on our home and Mrs. Ayers bought some rat traps and told the Chinese cook to bait them with cheese. The cook insisted that the odor of the cheese was so offensive that it would never bring a rat into the trap; but he carried out his orders and baited the traps with cheese. For three successive mornings, Mrs. Ayers found her traps empty and then she told the cook he might change the bait. He used fat pig meat instead of the cheese, and the following morning each of the traps had a big rat in it. The cook laughingly said, "I told you a rat had more sense than to eat that stuff made of spoiled milk."

The variety of things to eat in China are almost as unlimited as they are in America. In meats they have pork, beef, lamb, fish, goose, duck, chicken and pheasants. Then chicken and duck eggs are to be found all over China. Then they have rice, wheat, corn and millet. They have all the vegetables we grow in America except Irish potatoes and tomatoes. They grow the largest and best cabbage and eggplants that I have ever seen. They grow sweet potatoes in such large quantities that they are known as

"the poor man's food." But there is nothing more delicious than a potato when steamed the Chinese way. They grow and export large quantities of ground peas. Their poultry industry is large, and eggs can be had at any inn or restaurant. They use eggs in serving guests and they are also used extensively as presents. Eggs always come in even numbers. As presents, they give them in tens, and in serving them to guests to eat, they are given two to four to each person. I will never forget an experience I had in egg eating soon after I went to China. I was called to see a rich man who was very sick in a village five miles from where I lived. With my interpreter I went to the home of this rich man and instead of being shown into the room of the sick man, I was seated in a beautiful guest room, and as I sat there with my interpreter and the son of the man who was sick, I kept wondering why I was kept so long before seeing him. In English, I asked the interpreter the reason for the delay. He informed me that it was the custom of the Chinese to feed the doctor before he saw the patient and directly there came a servant with a bowl containing two poached eggs in the water in which they were cooked. The Chinese have learned that Americans love things that are sweet and wishing to be very nice to the foreign doctor the servant poured brown sugar into the bowl of eggs and with a chopstick he stirred it up, and then handed it to me. It was up to me to take it down and to hold it down. Just try it once and see how delicious it is.

When I returned to the hospital, I told my old Chinese teacher of this incident and he said it was fortunate that I took it, for had I turned up my nose at what they had prepared for me, my influence not only in that family but in the village would have been destroyed. Then I understood as never before the wisdom of the Master when He commanded the seventy missionaries as He was sending them out to eat what was set before them.

The Chinese grow a variety of fruits. They have apples, peaches, pears, apricots, grapes, cherries, and best of all, persimmons. In North China, the persimmon is the size of a small grapefruit and you eat it with a spoon, just as you do a grapefruit.

Unfortunately, only the rich in China share in this great variety of good things to eat. The farmer and the artisan, who make up more than three-fourths of China's population, have meat and fruits only on special occasions. They budget strictly the millet, meal and vegetables they eat. They weigh every morning the amount they can eat for the day.

Next week we shall consider what

"FOR CHRIST AND VICTORY"

Ridgecrest—A note of victory, "A magic word which will come to mean more and more to us in the weeks ahead," characterized the southwide Sunday school conference, as the first of the three "big weeks" at the center brought 1800 conferees from every state in the South together for a week of study under the keynote "Our Sunday Schools Forward For Christ and Victory."

The importance of Christ in victory, and victory through Christ, was emphasized by Dr. E. D. Head of Southwestern, speaking each day at the noon service, using incidents after the resurrection of Christ to show His reality.

A striking series of sermons was delivered by the Southern Seminary president, Dr. Ellis Fuller. Dr. Fuller pointed out the necessity for, and lack of, real dogmatic unchangeable beliefs to combat the compromising which is hitting Christians and non-Christians so universally. He showed the kingdom of God as a complete, finished, perfect structure, ready for occupation by men, not territorial or connected with the millenium, but not available.

Governor Praises Sunday Schools

The week's sessions were begun by Governor J. M. Broughton of North Carolina, eminent Christian public figure, who attested gratefully to the part Sunday school has played in his life, not only as a student, but during more than 20 years as superintendent. He called Sunday schools "a great it is that makes the Chinese food so delicious, and how they eat it."

training organization, affecting not only individual lives, but collective thinking."

Dr. Forest Knapp, general secretary of the World Sunday School Association, paid the assembly and the conference a visit, speaking briefly on the history of his organization. Dr. Knapp came here from his headquarters in New York. The Southern Convention is connected with the world association through our use of the Uniform Lesson material, and by the membership of Dr. Holcomb in the administrative committee of the International Council of Religious Education, North American member of the world association.

Won Through Interpreters

When one church man got to Ridgecrest and saw the services being interpreted by a fair of graceful hands to the silent conferees, he drove 200 miles and brought two girls who could not hear back with him. They remained throughout the week, hearing the sermons through those interpreting hands, and before the week closed each had accepted the Christ of which they told.

The week, following the associational officers gathering, brought a great deal of crystallization of convictions and exchange of ideas. Many Sunday school superintendents, department leaders, teachers, and pupils went back to accept the great commission, to emphasize the spiritual, the evangelistic, and the missionary task of Sunday schools, to accept our task in a torn world, telling them—"Come thou with us, and we will do thee good."

ASSOCIATION STANDINGS

We are happy to list the total contributions of the Associations in the order of their standing for the first six months of this year. It is a record of love and loyalty to Christ in His work. Doxology!

1—Hinds-Warren	\$32,691.28
2—Deer Creek	\$17,108.32
3—Lauderdale	\$16,981.49
4—Lebanon	\$13,510.02
5—Jones	\$11,912.14
6—Lee	\$9,900.45
7—Pike	\$8,665.74
8—Lincoln	\$6,747.15
8—Sunflower	\$6,686.07
9—Columbus	\$6,234.59
10—Copiah	\$6,037.89
11—Pearl River	\$5,878.84
12—Riverside	\$5,602.28
13—Grenada	\$5,594.06
14—Mississippi	\$5,223.93
15—Leflore	\$5,051.92
16—Clay	\$4,933.61
17—Bolivar	\$4,876.82
18—Union County	\$4,344.70
19—Rankin	\$4,279.44
20—Covington	\$3,910.86
21—Scott	\$3,857.61
22—Panola	\$3,841.89
23—Winston	\$3,795.40
24—Tippah	\$3,767.97
25—Pontotoc	\$3,749.25
26—Marion	\$3,689.07
27—Walthall	\$3,613.68
28—Madison	\$3,604.18
29—Leake	\$3,574.70
30—Gulf Coast	\$3,551.34
31—Jeff Davis	\$3,524.44
32—Jackson	\$3,493.75
33—Simpson	\$3,422.33
34—Holmes	\$3,271.08
35—Alcorn	\$3,213.02
36—Yazoo	\$3,189.59
37—Neshoba	\$3,179.57
38—Calhoun	\$3,013.18
39—Clarke	\$3,003.21
40—Oktibbeha	\$2,938.15
41—Newton	\$2,897.37
42—Tallahatchie	\$2,891.56
43—Attala	\$2,665.42
44—Adams-Franklin	\$2,614.99
45—Jasper	\$2,082.69
46—Marshall	\$1,944.94
47—George	\$1,739.83
48—Monroe	\$1,673.86
49—Yalobusha	\$1,620.10
50—Choctaw	\$1,584.36
51—Noxubee	\$1,401.08
52—Zion	\$1,347.08
53—Tate	\$1,324.40
54—Lawrence	\$1,320.39
55—Lafayette	\$1,313.69
56—Chickasaw	\$1,217.09
57—Smith	\$1,211.29
58—Wayne	\$1,078.81
59—DeSoto	\$1,060.10
60—Montgomery	\$1,049.08
61—Union	\$972.27
62—Greene	\$954.34
63—Prentiss	\$866.01
64—Perry	\$773.50
65—Benton	\$761.73
66—Carroll	\$703.92
67—Tishomingo	\$501.50
68—Kemper	\$353.82
69—Itawamba	\$199.81
70—Liberty	\$99.87
71—New Choctaw	\$58.39
72—Mt. Pisgah	\$4.00

Mississippi Baptist STATISTICAL

P. O. Box 530

Convention Board DEPARTMENT

Jackson 105, Mississippi

NEWS AND VIEWS

(Continued from Page Three)

the sounds heard in nature's studio and in the voices of the people, music was developed. And it became possible for those who were proficient in drawing and music to spend all their time at their art, giving of their creations to others in return for a portion of the community's production.

As these developments continued, each member of the community, while giving something from his own accomplishments, became more and more dependent upon the efforts of others. And, unless envy and jealousy and unfair laws intervened to restrict honest enterprisers who benefitted all, progress promised to be constant.

Need we say more to prove that there can be profit from enterprise without taking anything from others, that such enterprise adds to the ease of living for everyone?

These principles are as active in a great nation such as the United States as in our imaginary community. Laws that kill incentive hold back progress. True profit is not something to be feared, because it works to the benefit of all.

We must endeavor to build, instead of tearing down what others have built. We must be fair to other men, or the world cannot be fair to us.

Sincerely, GRANDFATHER.

+ INTO ALL THE WORLD +

CHARLES F. MADDY, Executive Secretary, Foreign Mission Board — E. C. ROUTH, Editor, THE COMMISSION

We have had recently a fine demonstration of the value of the state Baptist papers in promoting the benevolent activities of Southern Baptists. From all over the South have come letters like this: "We read in our state Baptist paper the appeal for relief." In Mississippi, for example, a great-hearted layman told Secretary D. A. McCall that he had read in The Baptist Record the appeal for relief; he gave Secretary McCall a check for \$1,000 to be transmitted to the Foreign Mission Board. We have a letter from Illinois telling of a layman there who, the very day he read the relief appeal in The Illinois Baptist, sent his check to the state secretary for \$50. Here in Richmond, a young couple, on a modest salary, tithing to the glory of God, saw in The Religious Herald the advertisement with the pictures of the little Chinese boys, and sent their check for \$100. These Baptist state papers and our Southwide missionary magazines ought to be placed in every Baptist home. Southern Baptists will respond when they are acquainted with those needs of a suffering world. Where there is no vision the people perish.

Missouri Baptists report two weeks of "Mission Emphasis" meetings which were quite effective in their appeal to all who attended the meetings. On the programs were some fourteen missionaries who represented the Foreign Mission and Home Boards, also six state workers. They had 114 mission study classes, each giving full five nights, and received more than 400 subscriptions to the two missionary magazines of those Boards. All expenses of the meeting were met with a surplus of between \$400 and \$500, which was given to world relief. Rev. A. T. Wilkinson, pastor-at-large, reminds us that this was a rural mission campaign with a combined attendance of more than 12,000 people.

General Marshall, chief of staff of the American Army, said: "I am deeply concerned as to the type of chaplains we get into the army, for I look upon the spiritual life of the soldiers as being even more important than his physical equipment. A good chaplain does not require a church; a poor one would empty a cathedral." A chaplain writes this of General Marshall: "General Marshall is a devout man and attends church every Sunday that his official duties permit."

We agree with the suggestion made by Editor Joseph Brown of the Word and Way, that the high achievements of the Hundred Thousand Club should constrain us to retain the plan after Southern Baptists pay their denominational debts. He suggests that we should use this method, which is proving so effective, in building a fund for post-war needs of Southern Baptists. "Danger of a recession from our present financial prosperity is very real and very threatening. We should have a reserve of funds to carry on which will

guard against the necessity of borrowing money again and greatly curtailing our work. Then again, as soon as peace returns, doors will open all over the world for our home and foreign missionaries. We must be ready with the money and the personnel to meet the challenge of a world sickened to death and lost in sin. Here would be a great opportunity to continue the Hundred Thousand Club to help build up this fund looking toward world rehabilitation."

In a number of states, county and district associations are now meeting. It is our hope that a good place will be given in the programs of these meetings for Christian literature, with first place accorded to wide distribution of the Scriptures, and that emphasis will be placed on the value of Baptist papers and magazines. We hope, too, Baptist churches all over the South, in making up their budgets this fall for 1944, will include the Baptist state papers, The Commission, and Southern Baptist Home Missions, just as Sunday school litera-

COME UNTO ME

In this world there are only two classes of people as there are only two places to go at death. Heaven or hell! The classes of people are the righteous and the unrighteous. The unrighteous live a miserable life. When they have "fun," or what they call fun, it is in three letters, SIN. They hide from people who might tell their parents, friends or other loved ones. But one never hides from God. How the unrighteous man wishes God wasn't always near, but how comforting to the righteous man. This fun they call fun is usually a drunken, immoral, gambling party. Who can hide and enjoy life? For God said, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

Men or women are not weak. The person who claims to be has let the devil and temptation drive God from their heart. Why can't the stumbling fools of today realize we are here today, gone tomorrow? When God's children choose to have fun, let them ask themselves this question—"Would God care? Would I mind God appearing and finding me here doing what I am doing?"

God loves His people. It hurts Him to see us sin. He died to save from sin. He wants us to bring our troubles to Him and He will see us through. God answers prayer only when it is best for us. He's so good and asks so little, "Only keep my commandments, come to my house to worship, give me 10% of your profits—just a small fraction."

The Christian life is the only happy life to live. . . . It is our duty to lead sinners away from sin by good influence. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matthew 5:16.

The devil haunts all of us. Christians have to fight the devil more

than sinners. To fight the devil is a much harder battle than our present foes, Hitler, Mussolini and Tojo, but the reward is much greater. For God said, "Whosoever believeth in Him shall not perish but have eternal life."—John 3:15.

God asks us to be patient and wait. If we pray without fainting He'll answer our prayers. "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," Matthew 6:33. God asks so little. We are the ones that benefit, not God. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matthew 10:33.

God gives you eyesight, speech, knowledge, mother and father. He puts the colors in things to beautify rainbows, lakes, flowers and trees, and the beautiful heavenly bodies. Just as He gave us these things He can take them away. Sometimes when we grow away from God He does take some of these things away, to bring us back to Him. . . . Let us be strong and yield not to temptation.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him," James 1:12. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your soul. For my yoke is easy and my burden is light," Matthew 11:29-30.

Jesus gave His life for us. He suffered pain unspeakable for us. Turn away wicked world, turn to God before it is too late! Death may strike today. Let's be prepared. Live a clean, wholesome life, then when the end comes, you won't be afraid. Don't

be a blind sinner groping in the dark. But come to the light. Jesus said, "I am the light, the way and the truth." Have fun, wholesome fun! There is plenty of it. . . . He wants us to bring all our troubles to Him and He will give us rest and comfort. "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." Acts 3:19. "Enter ye at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life and few there be that find it." Matthew 7:13-14. Let's turn away from worldly things and enter at the right gate to eternal life. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you." John 14:2. "Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." Peter 4:16. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9. "Therefore I say unto you, what things soever you desire when ye pray believe that ye receive them, and ye shall have them." Mark 11:24.

Fulton got the glory for inventing the steamboat, Edison for electricity, Marconi for telegraph, and our present day war heroes for shooting down so many enemy planes. Without God they could have done nothing. God did it all.

When we burn a finger we fret and groan and apply soothing salves. Did you ever think of the horror of burning in hot coals forever? That is what hell is. Repent, for tomorrow may be too late. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:8.

Live your life so you will know when death strikes and time is no more your Master will say, "Well done, my good and faithful servant."—Mrs. Harris Peyton, Hollandale.

KNOW YOUR BIBLE

1. John 2:20 refers to forty and six years for the building of the temple. Was the building started before Christ's coming, or after His coming?

2. What Bible character was made king for defeating an army, the leader of the defeated army demanding a brutal sacrifice of his opponents?

3. Today we know of the "American Legion" and other Legions. In Mark 5:9 Legion is mentioned. Can you describe this Legion?

4. The first epistle of Peter names five provincial cities, the inhabitants of which became ardent Christian converts. For names of cities and other information see answer to Know Your Bible.

(Correct answers on Page 15.)

"Mississippi's Best Store"

Kennington's
—JACKSON—

Always For

QUALITY

and NEW STYLES

Sunday School Lesson

Prepared by Hight C. Moore

Lesson For August 15, 1943
GOD PROVIDES FOR HIS PEOPLE
Exodus 16-17

A slow march of three days down the uninhabited and waterless eastern Red Sea brought Israel to Mara where the abundant but bitter waters were miraculously sweetened and purified. Journeying onward, the Hebrew host encamped next at the charming Elim with its twelve springs and seventy palm trees. Proceeding on the road to Sinai, Israel came to the unidentified wilderness of Sin, where the people murmured, Moses prayed, and the manna was given. A little later and a little farther on the welcome waters gushed from the smitten rock at Rephidim.

Lesson Text and Outline
Exodus 16:11-18; 17:3-6

- I. Bread in the Desert (Exodus 16).
- II. Water from the Rock (Exodus 17).

Notes Analytical and Expository

1. The bread of life was foreshadowed in the manna that was given in the wilderness of Sin to keep Israel from dying of hunger. (1) **The promise of manna** was from Jehovah, the God of Israel; it came through Moses against whom they had murmured; it recognized and recorded their sinful complaints, but it opened up to them the storehouse of divine mercy—bread in the morning and flesh in the evening, enough for all with none to spare. Thus they must know that it was Jehovah their God who fed them and led them in and through the wilderness. (2) **The provision of manna** was immediate and ample. That very evening the camp was covered with an immense covey of quails supplying every tent in camp. The quails were not their only meat food for they had vast herds, nor apparently did the quails come daily, but only in season and on occasion. More remarkable still was the manna which now and every weekday for forty years was given Israel. When the morning dew evaporated, there lay on the ground tiny globules as fine as frost which had to be gathered early because it melted after sun-up. It tasted like wafers made with honey, was easily digested, and very nutritious. (3) **The partaking of manna** was enjoined upon the astonished, inquiring host by Moses, who told them it was the promised bread. He gave

them directions as to its use: All the people were to gather it so that none could store it for sale; they were to gather an omer (one-tenth of a bushel) per capita according to families and not indiscriminately; they were to gather it each day and not lay it up for future use; but they were to gather a double portion on the sixth day and retain half for use on the seventh on which sacred day none should seek to gather it.

2. The water of life was foreshadowed in the water that gushed out of the rock at Rephidim to keep Israel from dying of thirst. From the plain by the sea the host had now moved inland to Rephidim within about twenty miles of Sinai. (1) **The complaint of the people** burst forth bitterly when they found the valley brooks entirely dry. In their burning thirst they saw about them desert sands and dusty cliffs. Death was staring them and their flocks in the face. Should they not have died in Egypt with less anguish? Why had God and Moses brought them hither? It was the fourth of their murmurings (Ex. 14:10-12; 15:24; 16:2). How are murmurers treated by a true leader and the Lord? (2) **The cry of the leader** went up to God. They were challenging the might and mercy of God. They were about to stone their deliverer. What was Moses to do to them and for them? (3) **The command of the Lord** made clear the duty of Moses. Let him and the elders of Israel pass on before the people, probably going up the parched stream bed toward a mighty cliff near its source. Let him take in hand the rod with which he smote the Nile in the time of the plagues and with it strike the designated rock (now to show his authentication from Jehovah and not to speak to the rock as later to show the power of God) whereupon abundant waters would be released and roll down the valley. (4) **The care of the multitude** was effected by the leader of faith in God and obedience to God, for at the smiting of the rock by Moses with the rod a river of refreshment flowed at once and for months out of the reservoir of divine mercy.

The Lesson of the Lesson The Lord Will Provide

(1) **The Lord Sees the Need.** Israel in the wilderness needed bread. Israel in Rephidim needed water. Was not God aware? And does He not know that we must have the Bread of Life or suffer eternal hunger and thirst? (2) **The Lord Knows the Needy.** Israel murmured before and after the bread from heaven fell and the waters of the rock gushed down the valley. They even murmured at the manna, the only hope of sustenance. How great is the grace of God! (3) **The Lord is Able to Provide.** His resources are infinite. He can supply bread in desert sands as well and as good as in fruitful fields. He can fetch water out of barren rocks as well as from mighty rivers and open seas. He is able to supply all our needs.

(4) **The Lord Promises to Provide.** Complainers though they be, God does not lead His people into the wilderness to starve and perish. "Ye shall eat flesh, . . . ye shall be filled with bread." (5) **The Lord Fulfills His Promise to Provide.** Did not God do as He said? Quails and manna came on schedule time. Did man or beast die of thirst

THREE UNWORTHIES

The Bible mentions at least three such persons.

The patriarch Jacob said to God: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant" (Genesis 32:10).

John the Baptist, although the greatest born among women, speaking of the Lord Jesus, said: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear" (Matthew 3:11).

The Roman centurion when assured by the Lord Jesus that He would come and heal his servant answered: "Lord I am not worthy that Thou shouldst come under my roof" (Matthew 8:8).

Doubtless one reason why more persons are not saved is because they are laboring under the delusion that they are worthy or that they must make themselves worthy of the Lord's mercy, truth, presence and blessings.—Now.

at Rephidim? Surely heaven bends sympathetically over us. We are cared for better than we know.

(6) **Receive What the Lord Provides.** Israel marveled at the manna. But we can be amazed at God's goodness without accepting or using it. The manna had to be gathered, prepared, and eaten. Partake of the heavenly bread! Take the water of life freely!

(7) **Share What the Lord Provides.** The shrewd and thrifty Hebrew who hoarded manna was forced to divide it with worms and find it worthless to him at last. Who can get a "corner" on salvation or bargain off divine mercy?

Gold in the Golden Text

Give us this day our daily bread. Matthew 6:11.

Our daily bread is necessary; it prevents starvation; it sustains life; it strengthens for service. And it is more essential spiritually than physically.

Our daily bread today, and day by day, is necessary: hoarding is impossible, for one meal cannot last a month or a year; neglect is sinful, for today's food, physical and spiritual, is needed today.

Our daily bread from God—of

MALARIA
IN 7 DAYS
take **666**
Liquid for Malarial Symptoms.

DENOMINATIONAL CALENDAR

August

Southwestern Baptist Theological Seminary.
W. M. U. Young People's Organizations.
Assemblies and Camps.
Soul Winning—Brush Arbor, School House and Church.
Cooperative Program Causes.
Now Club Emphasis.
Southwestern Baptist Theological Seminary.
Sunbeam Focus Week, August 8-13.
Check on Denominational Periodicals.
Check Standard of Excellence.
Special Summer Work.
Vacation Bible School.
Tithes and Offerings According to the Scriptures.

WOMAN'S MISSIONARY UNION

(Continued from Page Six)

standing of people and their knowledge of difficult languages, they are serving effectively in Naval Intelligence divisions and places of strategic importance. The Christianity which they represent is the only world-wide movement today. All other movements are limited to groups, races or countries. But Christianity transcends all racial boundaries and with a Christian fellowship spans the chasms of hatred incidental to international war.

Our government is already preparing to train diplomats for the new world which will follow this war. We read that even now Sweden is seeking to be ready to enter Russia with the Christian message when peace comes. Shall we not be true to this colony of choice young people who have the adequate word for a broken world? They can be God's Ambassadors of good will to all nations. Let us guard that which is committed to our trust.

MRS. W. J. COX, Treasurer.

course He supplies it, however much we may work for it. Therefore, we ought to ask Him for it and thank Him when we receive it.

HEADACHE from Anxiety

After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.

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- C. Credits that are Universally Acceptable.
- D. Development not only of the Mental and the Physical but the Moral and Spiritual as well.
- E. Envious Heritage of 117 Years.

Next Term Begins Sept. 1

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DR. D. M. NELSON, President

Clinton, Miss.

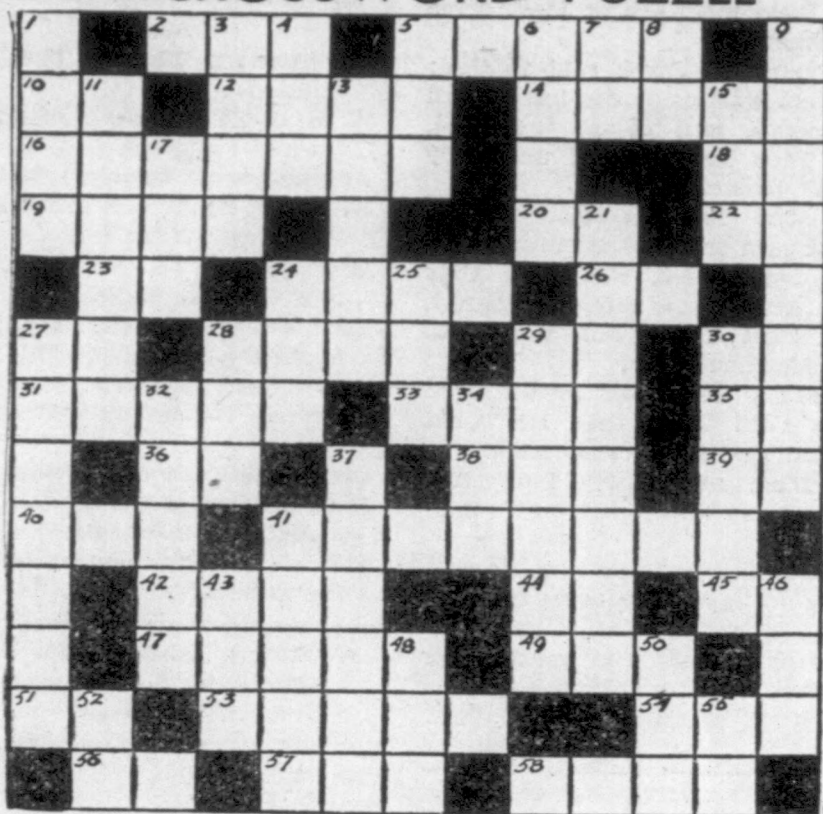
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Use only as directed on label.

OUR CROSSWORD PUZZLE



"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Ps. 23:6.

GOODNESS

ACROSS

- 2 "fillet . . . hungry soul with goodness," Ps. 107:9.
 5 "For the . . . bringeth forth fruit," Mark 4:28.
 10 Apostle; April.
 12 "even the winds and the sea . . . him," Matt. 8:27.
 14 A son of David, 11 Sam. 5:15.
 16 "fear and . . . for all the goodness," Jer. 33:9.
 18 Royal Observatory.
 19 "the . . . because he cheweth the cud," Lev. 11:6.
 20 Half.
 22 Established church.
 23 "your goodness . . . as a morning cloud," Hos. 6:4.
 24 "that ye also are . . . of goodness," Rom. 15:14.
 26 "the goodness . . . God endureth," Ps. 52:1.
 27 Postscript.
 28 "the Lord who was on our . . ." Ps. 124:1.
 29 Senior.
 30 Bachelor of arts.
 31 Eagle's nest.
 33 "for all the goodness . . . the Lord has done," I Kings 8:66.
 35 Long Island; Chinese measure.
 36 And.
 38 "birds of the . . . come and lodge," Matt. 13:32.
 39 Printers' measure.
 40 "crownest . . . year with thy goodness," Ps. 65:11.
 41 "Behold therefore the . . . and severity of God," Rom. 11:22.
 42 "I will set in the desert the . . . tree," Isa. 41:19 (pl).
 44 Tensile strength.
 45 "He blesseth them also . . . that they are multiplied greatly," Ps. 107:38.
 47 "he giveth his beloved . . ." Ps. 127:2.
 49 Compass point.
 51 New Testament.
 53 Stone.
 54 "make . . . my goodness pass before thee," Ex. 33:19.

- 56 "goodness . . . God leadeth thee," Rom. 2:4.
 57 "satisfied with . . . goodness of thy house," Ps. 65:4.
 58 "shall fear the . . . and his goodness," Hos. 3:5.
 Our text is 2, 5, 23, 24, 26, 40, 41, 56, 57 and 58 combined.

DOWN

- 1 "he which . . . begun a good work," Phil. 1:6.
 3 "man goeth to his long . . ." Eccl. 12:5.
 4 Flowing back.
 5 " . . . hath not seen, nor ear heard," I Cor. 2:9.
 6 "be . . . in good works," I Tim. 6:18.
 7 Terbium.
 8 His highness.
 9 "Most men will . . . every one his own goodness," Prov. 20:6.
 11 "Oh that men would . . . the Lord for his goodness," Ps. 107:8.
 13 Son of Aclim, Matt. 1:14.
 15 "the good works of some . . . manifest beforehand," I Tim. 5:25.
 17 The bitter vetch.
 21 My goodness, and my . . . Ps. 144:2.
 24 Exclamation of disgust.
 25 " . . . me not wander," Ps. 119:10.
 27 "a . . . of good works," Tit. 2:7.
 28 "shall . . . down in the kingdom," Luke 13:29.
 29 "let thy . . . rejoice in goodness," II Chron. 6:41.
 30 "the Lord will . . . his people," Ps. 29:11.
 32 Ranges of rocks near surface of water.
 34 "I . . . believe to see the goodness of the Lord," Ps. 27:13.
 37 Eleventh son of Jacob, Gen. 30:24.
 41 "Oh how . . . is thy goodness," Ps. 31:19.
 43 "Love worketh no . . . to his neighbor," Rom. 13:10.
 46 "give unto them beauty for ashes, the . . . of joy for mourning," Isa. 61:3.
 48 Pastry crust with filling.
 50 "a time of . . . and a time of peace," Eccl. 3:8.
 52 "flow together . . . the goodness of the Lord," Jer. 31:12.
 55 Low Dutch.

—BR—

RESOLUTION

WHEREAS God in His infinite Wisdom has seen fit to call from the home of his loved ones, his Church, his community, and the services of his country; aviation cadet Lonzo Shaw Vance, Jr.

AND WHEREAS; we know that God, who is too wise to make a mistake, can look down through years and see what is best for those who trust Him.

AND WHEREAS we are grateful for the life of this splendid young man, for

"A WORKMAN THAT NEEDETH NOT TO BE ASHAMED"

The following recent graduates of Blue Mountain College are now serving as church educational directors, church secretaries, church social secretaries and church directors of music: Jimmie Todd, First church, Laurel; Joyce Farmer, First church, Clarksdale; Dorothy Wallace, Highland Avenue church, Meridian; Evelyn Moore, Southside church, Meridian; Dorothy Gilbert, Fifteenth Avenue church, Meridian; Frances Jeffers,

12th Avenue church, Gadsden, Ala.; his patriotic fervor which constrained him to answer the call of his country, willing, if necessary to make the supreme sacrifice and for his faith and Christian principles which made him realize "If the house be not built on God they labor in vain who build," and enabled him to say, "God can take care of me in the air as well as He can on the land, but if this is the way I'm to go, I'm ready."

AND WHEREAS we know that his parents have lost a loving son, his brother and sisters a devoted brother, his Church a faithful member, and his country a loyal courageous defender of freedom.

THERE BE IT RESOLVED first that we bow in humble submission to God's will, knowing that He marks the fall of each sparrow and that He will not afflict willingly or grieve the children of men.

SECOND, that we extend to the bereaved family our heart-felt sympathy and commend them to Him who has said "I will never leave thee nor forsake thee," reminding them that the great heart of Jesus is touched by their grief.

THIRD, that we show our appreciation of the faith, courage, and sacrifice of our friend and brother by accepting the torch that he has passed on to us, and holding it high so that the home fires for freedom and Christianity may be kept burning brightly, that his sacrifice shall not have been in vain, and that we strive to emulate his example of a trustful Christian faith and devotion to duty.

BE IT FURTHER RESOLVED that a copy of these resolutions be sent to his family, that a copy be spread on our Church record, and that copies be sent to the Indianola Enterprise and the Baptist Record.

Respectfully submitted, this the twenty-fifth day of July, Nineteen Hundred Forty-Three by the undersigned members of the committee appointed to draw up this resolution, for the Inverness Baptist Church.

Mrs. Effie L. Minter,
 W. A. Price,
 N. S. Toler,
 Committee

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
 brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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14 And shall
 cast ye up, preps
 the stumblingbl
 of my people."

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Martha Dorroh, National Baptist Church, Washington, D. C.; Lucy West, South Main Street church, Houston, Tex.; Sybil Deweese, Carthage church; Edith Taylor, Belzoni church; Grace Bishop, First church, Bessemer, Ala.; Mary Jo Clark, First church, Carthage, Mo.

Sara Wallis is associate Mississippi Baptist Training Union secretary. Josephine West is city-wide Baptist Student Union secretary for St. Louis, Mo. Edna Hickman is Mississippi W. M. U. field worker. Georgia Mae Ogburn is principal of the W. M. U. Training School in Chile.

Frances Fraser is with the Sunday School Board, Nashville, in charge of library promotion. Elizabeth Williams is associate editor of the BAPTIST STUDENT; Cora Mae Marriott is director of the W. M. U. Goodwill Center, Norton, Va.; Cornelia Leavell is studying at the Pekin Language School, Berkeley, Calif., preparatory to going to China as a missionary.

The following students are giving full time to field work with the Mississippi Baptist Sunday School Department for two months this summer, organizing and directing Vacation Bible Schools and conducting Study Courses:

Flora McCullough, Columbia; Mamie Booth, Mathiston; Elizabeth Morris, Newton; Juanita Baker, Louisville; Camile Holman, Louisville; Elaine Caldwell, State College; Emma Weatherly, Swannanoa, N. C.; Katherine Jones, Pelahatchie.

During most of the time for the last five years more Blue Mountain graduates were enrolled in the Woman's Missionary Union Training School at Louisville, Kentucky, than were registered from any other college or university.

"Rightly dividing the Word of Truth."

"Prior to July 1st 7,708 Baptist preachers had joined the Ministers Retirement Plan. HAVE YOU?"

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Answer to Last Week's Puzzle

RICH ELSA RGS
 E A FRIEND RH
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 OL OSSA ANER
 SWEET NR L TP
 END EARTH E
 E LOVETH OWN
 MINE E MERE
 STICKETH YT
 G H CHATS H
 NAOMI U SHEW
 AT ALL TIMES
 T ENEMY SITS

**ELLISON RIDGE BAPTIST CHURCH,
WINSTON COUNTY**
A Practical Project in a Rural Field
By Evangelist A. D. Muse

Six years ago this was a very ordinary, barn-style building, fourth-time country church. Today it is a full-time church, with a good Sunday school, W. M. U., a B. T. U., and with the state Baptist paper going to every home. The church is constructing a very modern and adequate building made possible by the reconstruction of the old church, adding basement, Sunday school rooms, a pastor's study, a splendid choir platform, and excellent baptistry. The pastor lives right by the side of the church!

Most of the people still go to church in wagons. Five cars were the most I ever saw on the grounds at one time, and one of them was the pastor's. It has been 30 years since I saw as many wagons at a church! The people out there all have large families. They dress well. The church is off the highway, not even on a gravel road!

Two great factors have gone into the building of that situation. Dr. John F. Carter six years ago became pastor of that church. He attended Mississippi College, Furman University, Dubuque, Iowa, University, and has his doctorate from the Fort Worth Seminary, has taught in Furman University and fifteen years at Clarke Memorial College, Newton. Two years ago the church went from half-time to full-time and he moved on the field.

Dr. Carter went there with no fanciful theories of rural sociology. He went as a well educated, poised, smooth tempered, hard working Baptist preacher. He lives with the people, loves and leads the people step by step. When he reaches one stage of the program he starts very quietly and with a few words, and first thing they know they are all working at the next step! Person after person told me that there is not a man in that community that does not love Dr. Carter. Nobody ever gets tired of hearing him preach!

The next thing that has made that work possible is the school faculty. A Mississippi College graduate, Professor Keene is superintendent of the school and has been for six years. He has had with him in that school a graduate of Blue Mountain College, Miss Frances Browning. They have been just as faithful to their church and Dr. Carter's leadership as they have to their school! Attention to where our teachers were educated and to what the past religious background has been, is no little factor in getting the religious tempo of a church and community!

There are a thousand communities in the state of Mississippi where if some man of Dr. John Carter's educational equipment and fine personal poise would go and "take root" like he has there; and if the teachers in the school were such as have been there, the same thrilling story of phenomenal progress in the Kingdom of God could be enacted right now! Fanciful theories of rural sociology and impractical book notions of country church programs won't do it! But just being a good pastor to country people will do it!

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

GOING PLACES

Our Text: I Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."

Another instance where our motto, "Ask the people, they'll subscribe," proves itself. We received the following letter from a former Kentuckian:

"Dear Brother Goodrich:

"I am a native of Kentucky and my family has always taken the 'Western Recorder.' Last September I entered Mississippi College as a ministerial student. Soon afterwards I was called as pastor to two half-time churches—one at Byram, the other at Old Hebron.

"The Byram church has adopted the EVERY FAMILY Plan, a plan that I was not acquainted with, and of a state denominational paper I was eager to peruse. Byram introduced me to both the 'plan' and the paper. They placed my name on their EVERY FAMILY list. After receiving a few copies, I wondered if Old Hebron had adopted this plan. Upon inquiry I found that this plan was a foreign idea to them. Your Baptist Record office furnished me with several copies of the paper and I distributed them one morning before the worship hour. I found these people just as eager to scan their state paper as I. The paper sold itself. Old Hebron adopted the EVERY FAMILY Plan without hesitation or question.

"May I, a native of Kentucky, but one who has come to Mississippi to attend school, to make his home, and to serve in Mississippi churches, congratulate you for your splendid spirit, the EVERY FAMILY Plan and its result—a Baptist Record in every home of every Mississippi Baptist.

"Sincerely,
"THOMAS ASHBY,
"Clinton, Miss."

**SUNDAY SCHOOL AND B. T. U.
ATTENDANCE**

	SS	BTU
Bethlehem (Jones)	86	90
Mantee	112	21
Cross Roads (Webster)	80	
Ackerman	98	
Louisville First	309	51
Crystal Springs	394	112
Batesville	107	48
New Albany First	401	122
Olive Branch	84	43
Wallerville	100	60
Jackson First	770	210
Calvary Jackson	740	181
Parkway	362	

August 1, 1943

Olive Branch	67	32
Shelton	74	35
Indian Springs (Jones)	170	
Mantee	103	

Dr. Calvin B. Waller, for 25 years pastor of the Second Baptist Church, Little Rock, Arkansas, plans to retire soon.

R. L. Orr, pastor West Laurel Baptist Church, has accepted the pastorate of the First church, Brownsville, Tennessee. He begins his new work on September 1.



LUTHER A. HARRISON
FORMER MISSISSIPPIAN VISITS HOME

Luther A. Harrison, native of Mississippi, now the assistant pastor of the First Baptist Church, Oklahoma City, will be in the state during the middle of August for a week. His friends are happy over the record he is making in Oklahoma. In June all records were broken in attendance with 1,718 average per week at Sunday school, as compared with 1,300 last year in June. He has just closed his fourth Vacation Bible school in connection with the mission program of his church.

In addition to his other accomplishments, he is a song writer. "God Has Blessed America," a song inspired by a sermon preached by his pastor, has been well received by the public. He has also written a number of sacred choruses. He will visit his sister, Mrs. E. E. Parker, Jackson, during his stay in his home state.

INTELLECTUAL LIQUID

A starry-eyed young woman who was simply wild about literature was once discussing books with Winston Churchill.

"I'm very fond of Sir Walter Scott," said the eminent statesman and author, in answer to one of her questions. "Aren't you?"

"Oh, I'm crazy about him," gushed the intellectual young thing.

"Don't you think his Lady of the Lake very exquisite?" ventured Mr. Churchill.

"Oh, I just dote on it," was the reply.

"And Scott's Marmion—don't you feel that to be one of his best?"

"Unquestionably," said the girl ardently. "I've read it a dozen times."

"A dozen times?" repeated the astonished statesman. He looked at her suspiciously. "And what do you think of Scott's Emulsion?" he asked

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Department B
JACKSON MISSISSIPPI

**Answers To
Know Your Bible**
Feature on Page Twelve.

1. (Building of temple): It was started in the year 20 B. C. under the rule of Herod, the Great, and was not completed until the year 64 A. D.

2. (King defeated army): Samuel made Saul king of Gilgal. See I Samuel II-II and I Samuel 11-15, the brutal sacrifice being described in I Samuel 11:2.)

3. (Legion): The word "legion" in "My name is Legion" as found in Mark 5:9 has been translated to mean a division of Roman army, corresponding somewhat to what we call today a regiment.

4. (Peter's first converts): The provincial cities were Pontus, Galatia, Capadocia, Asia and Bithynia, all within the borders of Asia Minor. The inhabitants were referred to as "strangers scattered," which phrase has been translated to mean "the sojourners of the dispersion," or "the Jews of the dispersion."

A very successful Vacation Bible school is reported at Hickory Ridge, Rankin county. This school was held at night for the benefit of working men who wanted to come to the adult class. The pastor taught the book of Philippians to the adults. There was an average attendance of 100, and 30 of this number were adults.—A. W. Talbert is pastor.

Pastor Lem Sales announces the revival at New Hope Baptist Church, Franklin county, to begin August 29.

gravely.

"Oh, that," said the girl, sighing with delight, "that is the finest thing he ever wrote."—World Digest.

**Good For
Over 100 Years**

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching: oozes, rash, letter, pimples, cuts, bruises etc. 35c.

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ECZEMA
Itching
Don't just scratch and suffer. Relieve itchy torment as many others do—use
RESINOL OINTMENT AND SOAP

For Really Fast
Headache Relief
SNAP BACK
with **ETANEACK**
FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

You Women Who Suffer From
HOT FLASHES then
CHILLY FEELINGS

If you—like so many women between the ages of 38 and 52—suffer from hot flashes, weak, nervous feelings, distress of "irregularities," are blue at times—due to the functional middle age period peculiar to women—try Lydia E. Pinkham's Vegetable Compound—to relieve such symptoms.

Taken regularly—Pinkham's Compound helps build up resistance against such distress. It also is a fine stomachic tonic. Follow label directions.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

"DO YOU KNOW WHAT YOU BELIEVE?"

(Continued from Page One)

cially so at this particular era in the world's history.

A pastor friend of mine who is prominent in another denomination recently said to me, "If I could have my way, I would unite all the various denominations into five groups. I would retain those groups that perpetuate the major emphases of the Protestant Reformation: the Presbyterians who stress Calvin's doctrine of the sovereignty of God; the Lutherans who stress Luther's doctrine of justification by faith; and the Methodists who stress Wesley's doctrine of the necessity of a religious experience. Then I would retain the Episcopalians who have made such a distinct contribution to churchmanship; and finally I would bring all the immersionist groups together into one denomination."

Baptists Not Immersionists

Baptists wouldn't fit into that at all, for we are not simply an immersionist group. Baptism by immersion is not basic with us; it is incidental. Our name, like that of the Quakers, is wholly misleading. We do believe in baptism by immersion, but that is not the doctrine around which our denominational position is established. The basic doctrine of Baptists is the dignity, sanctity, and competency of the individual believer....

Our belief in immersion is based not only on the fact that this was the way in which Jesus was baptized, and not only because it is set forth in the New Testament as a church ordinance, but because it symbolizes an essential Christian experience in the life of the believer. Whenever one sees a professing Christian carried down beneath the baptismal waters and brought up again, he is reminded that the only way in which a man can become a Christian is by the death and burial of the old life of sin and the resurrection to a new life in Christ. Baptism by immersion presents a vivid picture of the New Birth. You recall Paul's words in the sixth chapter of his letter to the Romans, verse four, "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life." Since men are not saved by works, or by sacraments, or by rituals, then that experience of God in Christ Jesus which does save them should be symbolized for the constant instruction of all men.

We refuse to baptize infants because we feel that we have no right to commit a helpless child to any doctrine or church. Believing in the dignity, sanctity and competency of the individual believer, we hold that each person must act and speak for himself when he becomes of age. No man is to act as a proxy for another in matters of religion. Since the experience of baptism is such a meaningful and happy experience for the Christian, we feel that no one should be deprived of its joy by having it imposed upon him at a time when he neither knows nor cares anything about it. Being too immature to have the experience symbolized in baptism, there is really no point to the ordinance when applied to an infant. We thoroughly believe in the dedication of our children to God and quite

a number of our churches hold dedication services regularly....

We do not have a priesthood because a priest is one who approaches God for another, and we hold that there should be no intermediary between God and man. Every man can, and must, approach God for himself without the interference of official, sacrament, ritual, or anything else. God, speaking through His Son, said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."... Whenever and wherever an earnest Christian gets down on his knees before God, there you have a priest, an altar, and an acceptable service.

Baptists Democratic

We do not have bishops and church courts because we do not believe that any man is set in authority over another, or that any ecclesiastical body is competent to dictate to a local church. The individual Christian and the local congregation are able, under God, to arrive at their own decisions and make their own choices. We cannot accept any form of spiritual or religious totalitarianism or dictatorship. The pastor of a Baptist church is simply the preaching member of the church. In a congregational meeting he has one vote and every other member of the congregation has one, and the vote of the most insignificant member of the church counts for just as much as the vote of the pastor....

We believe in religious liberty and the separation of church and state because we feel that the individual should be left free to worship God according to the dictates of his own heart without any interference from the state.... The Gospel message needs no governmental sanction in order to survive, and requires no taxation to guarantee its support. As John Milton once put it, "Let truth and error grapple." Roger Williams, the great apostle of religious liberty, was a vigorous opponent of the doctrines of the Quakers, but he invited them to take up residence in the colony of Rhode Island which he founded. He did not share their faith but he believed firmly in their right to their faith. He believed, as we do, that error will sooner or later collapse of its own weakness and that truth will sooner or later triumph because of its own strength. Protestants are in the majority in the United States, but do we try to put the Catholics out? Of course not. They are welcome, and we accord to them the same rights and privileges which we desire for ourselves. In South America, however, the situation is reversed. Catholics are in the majority and Protestants constitute a minority. Are we welcome in South America? We are certainly not, and whatever work we have been able to carry on there has been accomplished under the greatest difficulties. Pressure has been put upon the state department to refuse passports to South American countries for our Protestant missionaries. Can men honestly profess to believe in religious liberty when they accept its advantages where they are in the minority but refuse to grant its privileges where they are in the majority?

The Baptist position in religion is similar to the democratic position in government. The democratic form of government honors and respects the individual. The totalitarian form of

A CHRISTIAN'S OBLIGATION

In Romans 12:1 the Apostle Paul tells us, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is YOUR REASONABLE SERVICE."

Can we not see a profit today in the transcendent turning of world affairs to realize just what the apostle meant here? Americans have been constantly admonished that this war is not to be used as one of profit; that there must be no inflation.... There never was a more propitious time for true, dyed-in-the-wool, rock-bedded Christian people to give expression to our Christ for grace that He has bestowed upon us, and to realize how far short we have come to realizing the debt we owe Him. The poet has given us as clear a reason as can be found: "Jesus paid it all, all to Him I owe; sin had left a crimson stain, He washed it white as snow."

Christians must break away from the shackles that make life miserable. That is, miserable in the fact that we hang on to worldly pleasures and lusts with one hand, and reach out for Him with the shorter one.... No terms except an unconditional and immediate surrender can be accepted by Him. These same words were uttered by General Grant to General Simon B. Buckner at Ft. Donelson, Ky., February 16, 1862, and it is to

government exalts the state and looks upon the individual as a cog in a wheel—a means to an end rather than an end in himself. Totalitarian forms of religion exalt the church, or the Bible, as a sacrament, or an office, and treat the individual as though he were an incompetent child, telling him what he must believe, what he must do, and how he must fit into the scheme of things which his forefathers created. Baptists give to the individual believer that liberty of choice and decision which is a recognition of his rights and privileges as a sacred personality and a competent being. It has been thought by some that the appeal of the Baptists is particularly to the uneducated and the ordinary run of human beings. It will be seen, however, from what has been said above that Baptists appeal to a man's intellectual, moral, and spiritual competency.... Highly liturgical churches, where men accept meekly that which is handed down to them, may serve well the needs of mentally dependent and spiritually immature persons, but Baptist principles should have a strong appeal for independent thinkers and unfettered minds....

It is encouraging for us to know that as Baptists our doctrinal position is in line with the highest ideals for which the United Nations are struggling. Not only must men be allowed to think for themselves politically, but religiously as well....

"When I consider thy heavens, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? Thou hast made him a little lower than the angels and hast crowned him with glory and honor."

Lord, these things we believe. Help Thou our unbelief.—Edward Hughes Pruden, First Baptist Church, Washington, D. C.

TRUE GREATNESS

(Continued from Page One)

motto that has been an inspiration to me:

"I'd rather write a line worth while,
Than be a sceptered king;
Deserve a child's approving smile,
Than all a throne could bring;
I had rather know that here and now,
Folks found a friend in me,
Than wear a crown upon my brow,
For this is ROYALTY."

—BR—

MISSISSIPPI GIRL HELPS

From a little thirteen-year-old girl in Braxton, Mississippi, we have received the following touching letter: "I am a girl 13 years of age. My dad is blind and my mother is not very well. I have 26 hens and I sell their eggs and give the tithe. I belong to a small country church. We take The Baptist Record, but don't take the World Comrades. My aunt gives me her old ones, so looking through some today I came across one that was published August, 1940, and read the letter from Madame Chiang Kai-Shek. I feel the deepest need of those poor children of China and I am enclosing \$1.19 to be used for them. Please accept it."—Elnora Nash.

—BR—

Church treasurers, please remit now, amounts on hand for Blue Mountain Endowment, to include in announcement of total next week.

—BR—

Providence church, Lawrence county had A. V. Faggard, pastor of Southside Laurel, as the visiting preacher during their annual revival. There were 18 additions to the church and 20 reconsecrations. Wm. M. Tabb is pastor.

this incident that President Roosevelt referred at Casablanca.

If these leaders truly realize how necessary such decision is, and will rely wholly upon the power of God to help them, the road to the greatest peace since time began can be built. "The Lord is a man of war; the Lord is His name," Exodus 15:3. As He led the children of Israel through the Red Sea, and the wilderness, and as He gave Joshua the victory at Jericho, so will He deliver those that love and serve Him today. He is infinite in wisdom, power, knowledge and resources.

When it is within our power to work and give and we withhold, we are fighting against God; but if we throw down arms of rebellion against such a God and receive a pardon, eternal life and an inheritance, we will be able to enjoy His blessings, even in this life. (Read the 4th chapter of James.)

Christians must get close to our Creator, and join hearts and lives in a determination to rally to the call of denominational leaders. Then, if it be God's will for the war against devil-led dictators should end in 1943, also let it be on record that Southern Baptists paid all debts in the same year. That would pave the way for a post-war revival of Christianity which would create happiness and contentment in those at home, and a better world for our boys now at the front to live in when they come back....

C. S. LUMBLEY, McComb, Miss.